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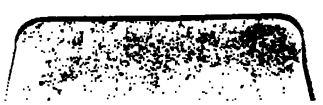

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THE CUSTOMS OF NEW ENGLAND.

BY

JOSEPH B. FELT.

CONSUETUDINIS VIS MAXIMA EST.
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CUSTOMS OF NEW ENGLAND.

INTRODUCTION.

Various and multiplied are the gifts which have come down from the Father of lights, as our earthly portion. Among these blessings, Curiosity, as the inlet of useful knowledge, entertainment, and edification, holds no low, no trivial rank. Such a faculty is privileged to open its perception on the wonders of the Universe, as well as on the inventions, discoveries, and productions of human genius. Particularly is it favored with looking back on the course of time, and holding communion with objects unseen by that view which is only directed to scenes and concerns of the passing age.

Curiosity, thus employed, has the abundant materials of History gathering in its varied prospect, the more minutely it surveys and plies itself to the task of satisfying its increased and ardent desires. So indulged and so commendably occupied, it meets with topics which invariably hold its high estimation and share in its favorable attention, though they are familiar and at home with it, as friends of long intercourse and acquaintance. There are other subjects, which, from not being often within the circle of its observation, nor without some degree of merit in themselves, are far

from experiencing its rejection, but are invited to approach its presence and participate in its friendship.

A reason why Curiosity thus notices things of greater and less importance is, that it may have a symmetry in its impressions of human customs, actions, and character. It eyes the forest in some paradisiacal portion of the earth, and singles out for its admiring gaze a fair-proportioned tree, crowned with abundance of flowers, even more beautiful and charming than those of the magnolia, in our own adopted Floridas. But were it to notice nothing else, except these ornaments of the landscape, and to throw out from the means of its gratification the roots, trunk, limbs, and leaves, on which they depend for their subsistence and attraction, it would violate the laws of correct taste, indelibly and divinely inscribed on every well-trained and rightly-ordered mind. So would it be at fault, were it to seize only on the most prominent features of the portraiture, which the pencil of truth has drawn to represent men of other years, and, at the same time, pass over the rest of the graphic sketch as if altogether unworthy of a single glance. Its true province is to collect the small as well as the great; to notice the frieze, the cornice, the architrave, and base, as well as the shaft of ancient ages, that it may know the correct proportions of Agrippa's Pantheon.

Thus faithful to its trust, Curiosity furnishes us with the customs of our ancestors as a topic on which we may look and not be altogether unrewarded for our attention. In the accomplishment of this enterprise, we have not always a compass, nor a cloudless polar star, for our guide. Still we may venture in the hope that we may fare better than our fears.

Had the long standing laws of China, which extend to the whole social system of its immense population, been the

rule of our land, we should only have to behold the present and know the past. But more compliant with the fancy of change, which has always prevailed where the air of freedom has been breathed, than with any permanent edicts, the former and latter inhabitants of our communities have imitated their mother country in many of her various alterations in customs, and have thereby enlarged the difficulty of our becoming thoroughly acquainted with the usages of our primitive settlers.

We are told that Apelles, on seeing the picture of a Venus magnificently attired, said to the artist, "Friend, though thou hast not been able to make her *fair*, thou hast certainly made her *fine*." The writer is not ambitious to obtain such a compliment. Though what he has to say may not allow him scope to be *fair*, yet he will endeavor to have it neither tawdry nor repulsive.

PART FIRST.

FURNITURE OR HOUSEHOLD APPURTENANCES.

These, however occasionally mentioned and partially described, have never, to the knowledge of the writer, been fully exhibited together in our country. The attempt to do this is neither so easy nor so satisfactory, in point of correctness, as if it had been performed by some master hand. But the execution of it, though deficient as an original, unaided by attractive examples, may have its uses, and occupy a comparatively vacant niche in the temple of history.

FURNITURE, &c.

CHAPTER I.

Andirons, Arms, Battledoors and Shuttlecocks, Beakers, Beds, Bellows, Bookcases, Bottles, Bowls, Brass Ware, Bread Trough or Tray, Broom, Brushes, Bureau, Butter Boats, Cabinets, Cages, Candlesticks, Canister, Cans, Cards, Carpets, Case of Drawers, Castor, Chafing Dish, Chairs, Cheese Press, Churn, Chest of Drawers, China Ware, Clocks, Coffee Mill and Coffee Pot, Couches, Cradle, Cream Pot.

Andirons. — This word, till the abounding of grates, stoves, and furnaces, was among the familiar talk of household concerns, from the first settlement of New England. Johnson says that Skinner supposed it to be corrupted from *hand irons*. William Howitt in detailing the Sidney estate, mentions *brand irons*. Some of the inventories of goods and chattels, left by our primitive colonists, have *end irons*, by which they appear to have meant andirons. Their *usus loquendi*, in this respect, seems to have been well founded. The articles in view were used to hold sticks of wood at their ends, so that they might burn more freely. The larger kind, fitted with needed appurtenances, performed the office of holding the spit, while turned for the roasting of meats.

Strutt, writing in 1775, says that *cob irons* were the same as andirons, though the former, often named among the furniture of our ancient families, have been supposed to be for burning their corn cobs, and not wood. But if, as some lexicographers state, *cob* is derived from the Saxon *cop*, (head,) it may be properly applied to andirons which had heads of various shapes.

It is very likely, that, in some form or other, such articles, so much needed in cold climates, have been long used by various nations. A schedule of furniture in the bed cham-

ber of Henry VIII., at Hampton Court, contains them. They are signified in the Cymbeline of Shakspeare, —

> "two winking Cupids
> Of silver, each on one foot standing, nicely
> Depending on their brands."

As described in an early volume of the Gentleman's Magazine, the larger-sized ones were accompanied with others of less length, called *creepers*, and placed in nearer to the fuel, so that it might be kept from falling.

Andirons were in all our households, (except a few of abject poverty,) caused by intemperance, which sells off every thing of comfort to indulge its insatiable desire. They were of iron, brass, and copper, and of diversified forms. Of the first metallic substance were many grave-looking dogs of different physiognomies, which represented the whole canine race. A pair of them, seen, and handled, and communed with often in imagination, by me in days of childhood, are as distinctly before the vision of my mind as any object now is before my eyes.

Of the furniture which was left by Governor Endicott, a pair of brass andirons were named in 1659. It was currently reported, that gold ones had been brought to Boston after the decapitation of Louis XVI., and that they belonged to the goods of that unhappy monarch. But of whatever material and mould such things were, there was much comfortable feeling associated with them, in the winter, when, escaping from the out-door attacks of Jack Frost, we could hasten and put our almost frozen hands on their warm tops. It was a general impression, that the brightness of those which could be polished, was a sign of the neatness which prevailed in the house.

Arms. — Though, in our day, it may seem very singular to give arms a place among household appurtenances, still they were so in former years, from pressing necessity. During the first half century of New England, matchcocks, snaphances, swords, pikes, and halberts, with armor, consisting of the corselet, breast, back, culet, gorget, and tasses, had their fixed and well-known places in almost every well-ordered

family. Even the inventories of eminent ministers contained some of the preceding weapons. The occasion of this defensive provision was, as is well known, the frequent fear and alarm lest unfriendly Indians of the Pequods, Pokanokets, Narragansetts, Mohawks, and Tarrentines might stealthily attack the English habitations, and put their inmates to death, or carry them into horrible captivity. So great was the occasion for this precaution, that the colonists felt that the neglect of it was as if inviting desolation, and the adoption of it as a dutiful means of self-preservation. While thus imperiled without, they applied the means of safety, looked above for spiritual strength, and stood faithfully in their lot.

Battledoors and Shuttlecocks. — These are chiefly used by females for amusement and healthy exercise. They directly answer such desirable purposes, when handled by those who rise from sedentary employment for a change of position and the easement of their thoughts, eyes, and limbs. The time so given is more than gained by increased power to resume close attention and performance of the task with greater ability. They are pertinent to the in-door accommodations with which they are connected. Locke, the philosopher, approved them. Minds less profound and cultivated than his can easily perceive their worth.

Beakers. — These were so called, originally, because, as drinking cups or glasses, they each had a spout like a bird's beak. They have been always used in our country more or less. While uttering his poetic fancies, Pope remarked, —

> "With dulcet beverage this the beaker crowned,
> Fair in the midst, with gilded cups around."

With the beak, and of various substances, they have been mostly employed, for a long period, by apothecaries in decanting off medical liquids. Till within a half century, our population applied the term *beaker* to large and small round glasses, which more than a century since, began to be known by the word *tumbler*. This is a significant expression, when the article it means is emptied of intoxicating contents, and

these cause the partaker to reel and fall to the ground. Strange that so many of our race thus exhibit themselves as if bereft of reason and conscience.

Beds. — Anciently skins of beasts were worn by day, and served their owners to sleep on by night. This was so among the Greeks, Romans, Celtic nations, and Britons, with the exception of higher classes, who were able to obtain preferable articles for apparel and sleep. Pliny states that the gentry of his countrymen had feather beds, and inns of his day had beds filled with down, obtained from reeds. The Scriptures speak of such accommodations. Jacob said to his son Joseph, "I will lie with my fathers, and thou shalt carry me out of Egypt, and bury me in their burying-place. And he said, I will do as thou hast said. And Israel bowed himself on the bed's head."

As civilized nations had the beasts of their forests diminished, and their harvests of cultivated territory increased, skins were exchanged for straw besides rushes and heath. After the Romans invaded Britain, such an alteration took place there. We are informed that straw was used for the beds of the English kings till the close of the thirteenth century. By the statute of Henry VII., feathers for such a purpose were required to be of the pulled, and not scalded sort, and down to be fine, and without mixture. This was ordered on the supposition that the non-observance of it was unfavorable to health. At the same time, the much larger portion of the people there, and in the rest of Europe, retained their straw and other cheap materials for their lodgings.

Of course, as the beds were of articles which required covering, so that they might be kept together and conveniently answer their purpose, bedsteads came into demand. We read in Deuteronomy that the giant Og, king of Bashan, had an iron one nine cubits long and four wide. Of such a substance, as is well known, they have been considerably used among us and abroad for the last ten years. There is one of large polished oak in Leicester, England, accompanied with striking reminiscences. It belonged to Richard III. He had it brought to the Blue Boar Inn of that city the night

before he was slain at the battle of Bosworth, 1485. Being quite large, it was handed down from one occupant to another of the public house for one hundred years, when it fell to the possession of a widow. Her chambermaid, one day, struck her broom against the bottom of it, and down fell large gold coins. The other parts were examined, and found to be hollow, and filled with a large amount of similar treasure. The person thus suddenly enriched became an object of murderous purposes. Her hostler prevailed on a female servant of hers to join with him in the conspiracy. They accomplished their horrible plan, but justice soon brought them to suffer death for their crime.

Bedding, steads, and curtains have undergone multiplied changes. Our ancestors brought them, in their several varieties, to these shores. They were no strangers to the names of down, feathers, flock, settee, standing, tent, and truckle beds. Of the goods transported for some of our planters, in 1629, were the following: "Fifty mats to lie under fifty beds on board ship, fifty rugs, fifty pair of blankets of Welsh cotton, one hundred pair of sheets, fifty bedticks and bolsters, with wool to put in them, and Scotch ticking."

The inventories of our deceased fathers, for the first century, often mentioned bed curtains and valance. Relative to the last word, Skinner says that the fashion of using the things denoted by it came from Valencia. These were "fringes of drapery, hanging round the tester and stead." Among the furniture of Rev. Nathaniel Rogers, of Ipswich, 1655, was a "canopy" bed. Other early accounts mention bed sacks, pillows, pillow-bears or pillow-cases, coverlets. One of the last (1660) was of tapestry. Counterpanes were known to our first inhabitants.

For five years past, springs have been increasingly employed to render sleep more comfortable. Fastened under a cloth cover, on strips of board attached to the stead to sustain mattresses, or feather or other beds, they give these a grateful elasticity, especially so to weary patients. Some persons object to them, lest their metallic substance may attract lightning. Though labor will enable the healthy and

industrious to repose, even without any appliance of art, still these are fitted to render their slumbers more balmy and invigorating. This is not intended to imply that they will have such opiate power, that there will be need of the invocation, —

"Sound, music; come, my queen, take hand with me,
And rock the ground whereon these sleepers be."

Bellows. — As an invention much needed among the human family, they were probably brought into use at an early period of the world. Strabo quotes an old historian as relating that Anacharsis, the Scythian philosopher, 600 B. C., was the originator of them. But they are likely to have existed before his day. Virgil refers to them in one of his Georgics. The prophet Jeremiah has the passage, "The bellows are burned, the lead is consumed of the fire."

Bellows were well known in our fatherland. John Smith, the navigator, mentions them, 1624, among the outfits of a vessel for our coast. They were brought to New England by the emigrants, and afterwards manufactured here. They appear in their inventories of property, when death had entered the family and taken away its head. Since the allowance of organs in our churches, bellows have had an essential part in aiding them to discourse in sweet sounds, as well as to ignite the fuel for the preparation of food and of various substances for purposes of art. Their vocation has diminished as fire stoves and furnaces have multiplied and been kindled by their own blowers.

Of costly wood and leather, with brass nails and nose, varnished and burnished, they were once seen in every front room, suspended on one side, and a brush on the other, of the fireplace. But that sight has passed almost away, probably never to be revived, though, in other respects, the bellows will last as long as the elements will afford them air to operate. Spenser, in his Fairy Queen, has the lines, —

"One, with great bellows, gathered filling air,
And with forced wind the fuel did inflame."

Bookcases. — These, of course, were unknown before the invention of printing, in the fifteenth century. From this

period, as books issued from the press and multiplied, so there was a call for such articles to hold them. The volumes owned by our first inhabitants were of a useful, religious character. None of an immoral tendency were allowed by the authorities of New England before the usurpation of 1686. Of course there was no pressing need of many book-cases. We meet with these mentioned here, 1714, as if they were not strangers to the community. We could wish that those which abound in our day could bear as thorough an expurgation of their contents. An abundance of books, and much time consumed in reading them, do not always warrant an abundance of purity and knowledge.

Bottles. — This word is derived from *botellus*, of unclassic Latin, which denotes a small vessel of wine, and is the diminutive of *botta*, that signifies a cask of such liquor. As made of glass, they were known to the Romans prior to 79 A. D., when Pompeii was destroyed, because they have been of late years dug from the ruins of that city. Some of them, mentioned in the Old Testament, consisted of beasts' skins. David, the Psalmist, referred to them in the passage, "I am become like a bottle in the smoke," or as the bottle in the tent of the Arab, blackened with smoke. Such have remained common among the nomadic tribes of the East.

Bottles of glass were manufactured in England about 1558. They were brought over by the planters of our soil. They were made in Salem, Massachusetts, in 1639. In our earliest inventories of estates, we find one leather and several pewter bottles. But those of glass, dark and light colored, of diversified form and for different purposes, have abounded as our population have increased. Elegant ones, contained in cases, and replenished with choice spirits, were far more numerous before the custom for each family to invite all their visitors to partake of such liquids was dispensed with, and thus a mountain of temptation to inebriety was moved out of the way. Bacon humorously observed, "Many have a manner, after other men's speech, to shake their heads. A great officer would say, it was as men shake a *bottle*, to see if there was any wit in their heads or no?"

Bowls. — The singular of this word, as Junius informs us, is from the Welsh *buelin*, which signifies any thing made of horn, as drinking cups anciently were. They were divinely required to be made of gold, by order of Moses, for the table, in connection with the tabernacle. Though our ancestors left none of such precious metal to their heirs, still a few of them did leave those of silver and china. Such vessels of "red and white" ware, and also of wood, have always been common in our families. They were generally employed to hold beer, for drinking, before cider became plenty. Of the proper size, they were much more used for broth and porridge, morning and evening, before the substitution of coffee and tea, than they have been since. So employed, however suggesting associations of strict economy, they were instrumental in imparting refreshment and health, while the "flowing bowl" of intemperance, though garnished with the applause of poets and orators, has always destroyed its infatuated votaries.

Brass Ware. — As made of copper and zinc, it was often written *latten* in the schedules of property left by our colonists of the first half century. It was well known to the Israelites while in the wilderness.

The articles made of it, and common among our good livers, were the ladle, skimmer, spoon, colander, candlestick, skillet, and kettle. One of our manufacturers who turned out such things, and also part of them in pewter, for the accommodation of the public, was Henry Shrimpton, of Boston, who died in 1666. Neat housewives — and those of New England were mostly so — took much pleasure in having such a portion of their furniture well burnished, when not in immediate use. In this way, their good, and not their "evil manners," partly lived "in brass."

Bread Trough, or Tray. — This, commonly made of pine board, seems to have a right to rank itself among the earliest of human inventions. Pharaoh was divinely cautioned, that if he refused to let Israel go, frogs should throng his "kneading troughs." Long after the first settlement of New England did most families, in large as well as small towns,

make up their rye and Indian bread in such articles. But in modern times it has not been so much so. Bakeries have been more depended upon. It was formerly among the requisitions for making a good housewife, that she should be able and ready to make good bread. But times change, and we change with them.

Brooms. — As necessary to clean away dirt, the broom is likely to have had a long standing among domestic furniture. It is mentioned under the name of *besom* by the prophet Isaiah. It was well known by the mothers of England, and by their daughters, who came to the new world. The manner and measure of its use about the family premises are one of the signs which indicate how much neatness has an influence there. That the sign may be favorable, more than the partial means of it, as implied in the following lines, written in Queen Elizabeth's time, must be used: —

> "I am sent with *broom* before,
> To sweep the dust behind the door."

Brushes. — These, for the multiplied uses to which they have been applied, go far back in the track of antiquity. They were the *brusca* of the Romans. As employed in sweeping and in cleaning clothes and other things, and in various arts, they were well known in our fatherland. Thence they and the mode of making them were brought to our country. They have long constituted, among our population, a convenient proportion of supplies for housekeeping. In 1718, William Brind, brushmaker from London, offers all sort of brushes and "hair brooms" at wholesale and retail, in Boston. Bacon observes, in allusion to one of these handy operators, "Sir Henry Wotton used to say that critics were like *brushers* of noblemen's cloaths."

Bureau. — This was defined, by Johnson, "a chest of drawers with a writing board." Swift spoke of it, in the plural, thus: —

> "For not the desk with silver nails,
> Nor bureaus of expense,
> Not standish well japanned, avails
> To writing of good sense."

As bureaus have appeared in our habitations, they have not been provided with writing apparatus. They had flat tops and swelled fronts. We see them advertised in Boston, 1750, as no novel things. Though they vary in name from the desk and other similar articles, they do not in use.

Butter Boat. — This, as numbered among the varieties of earthen ware, serves to hold melted butter, gravy, and pudding sauce, as boats do to carry goods. We find it mentioned, 1770, as having previously been known to good livers. Whether employed as the means of luxurious or temperate living, it is likely to hold its place on every plentiful board.

Cabinets. — These were anciently made of oak wood. Some of them had their fronts curiously wrought and inlaid with ebony and other costly material. The upper portion of them was much like that of the escritoire, without the fall of the latter. It had drawers on the right and left, with two doors to secure them, for the deposit of fancy and valuable articles, as well as of important papers. The lower portion had drawers for the best clothes and other precious possessions. They were referred to by Ben Jonson, —

> "Who seeks a soul in such a body set
> Might love the treasure for the cabinet."

They have given their name to the makers of them, who are called cabinet makers.

One of them, left by Rev. Nathaniel Rogers, of Ipswich, and scheduled 1655, was located in his hall chamber. The specimens we meet with, as surviving curiosities, continued fashionable for over a century after the settlement of our country. Their original proprietors have long since known from experience that, however they highly prized what they carefully placed in such repositories, it was infinitely better to lay up treasure where it was subject to no earthly changes.

Cages. — These were no strangers in ancient times. Jeremiah observes, "As a cage is full of birds, so are their houses full of deceit." It is not probable that among the early population here, who went literally for mercy to animals as

well as to their own species, the keeping of birds confined was tolerated. But when colonial constitutions were broken down, and Puritan restrictions were nullified, the manners were changed. In 1742, we see hempseed for birds advertised. This, of course, implies that it had become fashionable, to some extent, for cages to make a part of household appendages. This inclination has much increased, though the great majority, who love to hear the woody songsters when free, but are pained to see them confined, have not followed the example. Waller remarks, —

> "Though slaves, like birds that sing not in a cage,
> They lost their genius and poetic rage."

Candlesticks. — These, as evident from the radical construction of the word, are so called from their purpose to hold candles of tallow or wax. They have been long known in the world.

The most noted of them, which has come to our notice, is the golden one which Moses was divinely commanded to have made with seven branches. We remember that its location was in the antechamber of the sanctuary, that illumined the altar of perfume and the tabernacle of show bread. The value of it, exclusive of workmanship, as computed by Cumberland, was five thousand and seventy-six pounds. After the destruction of the last temple, Vespasian had the candlestick deposited in the Temple of Peace, erected by his order. A representation of it remains on the arch, at the foot of Mount Palatine, on which his triumph was delineated.

Though our fathers, who settled this soil, were deeply interested in so rich a bearer of light, and as representing the seven churches in the Revelation of John, yet they brought with them no such treasure. Their candlesticks were of iron, pewter, brass, and silver. One of the last we find in a schedule of 1660. Such appendages of domestic convenience, with the addition of those made from glass, in modern years, have come down to our day. A variety of them, which have not found a place in all our dictionaries, are

denominated *candelabra*. These "have been found with Phœnician and Greek inscriptions. They held a grate or dish in temples for the sacred fire, and not candles." Of course, their modern use is different from what it was anciently. A more important class of them are known as *chandeliers*, which is the French for candlesticks. As composed of iron, pewter, brass, glass, and other materials, and containing few or many sockets, they have been employed, in modern times, to light the parlors of the wealthy for the accommodation of their parties, and also large hotels, besides public halls and meeting houses, when lectures are delivered after daylight. But for the last quarter of a century, the different sorts of candlesticks have been increasingly reduced by the introduction of oil, and subsequently of gas, instead of candles, so that we seldom see a candlestick used in our large towns and cities. However, thus falling back into seclusion, they will have a perpetual remembrance in the instructive words of the Savior, "Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light shine before men, that they may see your good works, and glorify your Father which is in heaven."

Canister. — This has long been familiar with the uses of domestic life. Generally of tin, it has been the depository of various stores, as tea and coffee. Its adaptedness to keep the strength of the things committed to its charge from being emitted, renders it a valuable inmate of well-ordered households. Thus faithful to its trust, there is no fear that it will be an outcast from the closet or the storeroom, but will long remain there, as a trustworthy servant.

Cans. — These are defined by lexicographers as being cups. But the articles which generally pass under the appellation of cans are much deeper and larger than those known as cups. In some degree, there is an exception to this remark, respecting the silver vessels which contain the wine presented to communicants at the Lord's table. These are more like cans than cups, according to modern perception of the words.

For the purpose of supplying the family board with beer and cider, as formerly, cans have not been fashionable for the last twenty-five years, except for seamen on shipboard. They have been made of tin, pewter, silver, and other materials. Those of silver are still preserved in some families, as memorials of their ancestors, who, though their mortal remains have long slept in the dust, are still endeared to them by traditionary associations.

Cards. — These, for preparing flax and wool to be spun, were common in the families of our first emigrants. The scarcity of clothing and preference for home manufactures induced their rulers to order that such articles should be industriously employed, without distinction of property and rank. It was long a high compliment to the daughters of our land, that they were accomplished in such handiwork. As importations of the fabrics so made, and the factories among us, were increased, it was found better economy, in our domestic circles, to buy rather than make the cloths they wanted. Such a change laid aside the once dexterously applied cards, which had gone through the various mutations of improvement in machinery. They are brought out occasionally by the children of thrifty housewives, and exhibited as curiosities of former custom. In Proverbs we have the passage, "She seeketh wool and flax, and worketh willingly with her hands." Though the means of deserving the reputation of usefulness, implied by these words, are rightly dispensed with in our country, still the good name should be preserved in all other proper directions, so as to comply with "life's great end."

Carpets. — These provisions of art are of uncertain antiquity. The passage in Amos, "And they lay themselves down upon *clothes*, laid to pledge by every altar," has been supposed to signify them. Layard, in his Ruins of Nineveh, states that the carpets of Babylon were no less prized than her other manufactures; that they appear to have been embroidered with figures of animals and flowers. In our mother country, such articles of luxury were little known in the twelfth century. A description of Thomas à Becket's

apartments says that they were daily strewn, in winter time, with clean straw or hay. The manufacture of woolen carpets was introduced into France, about 1600, from Persia. The Losely Manuscripts give a schedule of the Earl of Somerset's effects, (1615,) which comprised "large Persian, Turkey, and Egyptian carpets." Lord Bacon has the passage, "We found him in a fair chamber, richly hanged and *carpeted* under feet." Still, when our primitive colonists came hither, these articles, of such a size, were not abundant in England. They then included coverings for tables, cupboards, desks, trunks, and house passages, as well as floors. Of course, a large portion of them, as mentioned in the accounts of property left by our primitive emigrants, are not such as we now call carpets. Now and then a family among them would have a carpet, which spread over a considerable part of the floor in front of chairs and other furniture, at the sides of the room. Indeed, it was very uncommon for any of them, fifty years ago, to extend any farther; and even these were not generally owned by families of the "middle interest." Since then they have increased in number, so that, now, almost every respectable householder can point to one or more, and some to a half dozen of them, as included among their chattels. They have also enlarged in size, so that they spread over the whole area of the floor.

Before they were plentifully introduced, it was fashionable, during twenty years, for the parlor floor to be handsomely painted in various figures and for other floors to have thick coats of yellow paint. But there was a custom with our primitive settlers of sanding floors to keep them clean. This generally prevailed in families who had neither paint nor carpets. Among the charges of William Baker, paid by Massachusetts, in 1777, was sweeping and sanding the council chamber, "against General Court came to town."

Here we have a marked specimen of change. Fashion, "like children at play," turns from one thing and adopts another.

Case of Drawers. — Not a few of such tall, venerable-looking pieces of furniture still survive. They were owned

by some of our early settlers, and made of cherry and black walnut woods. Supported on high legs, they had drawers of different lengths and depths, all forming an agreeable *tout ensemble.* Some of them have much ornamental work. They are still used by a few families, who carefully preserve them for the sake of their revered ancestors. They are keepsakes from those who were once familiar with them, but have long since been conversant with the momentous realities of the spiritual world.

Castor. — As a frame of wood or metal, it holds small bottles with various condiments. These, as well known, are oil, vinegar, black and red pepper, mustard and catsup. The castor, of some form or other, was probably known to the epicures of antiquity, as well as to others of more temperate habits.

Sixty years ago, it was far from being a general accompaniment of the dinner table in New England. Now it is seen in most families with comfortable means of support. As a noticeable fact, the supplies of the castor are more frequently and freely used by such as are fond of other stimulants, than by others who are not. This is an indication that supplies of this kind may rather create an unnatural appetite, and thus trench on the lines of health, and therefore need be kept with a careful check.

Chafing Dish. — Made of iron, to hold coals, with a grate at the top, it was placed on the hearth or table, for keeping food at a desired temperature. It was well known to our primitive population. In the performance of its office, it was in frequent requisition to keep venison suitably warm, as taken from the slain deer, which were plenty in New England down to 1750. Since the introduction of furnaces and stoves, the chafing dish has been scarcely known, and seldom seen.

Chairs. — Seats of some kind must have been among the first inventions of men. In Samuel we read, "Eli fell from off the seat backward." Layard's Nineveh has the passage, "The chair represented on the earliest monuments is without a back; the legs are tastefully carved, and the seat is adorned

with the heads of rams. The cushion appears to have been made of some rich stuff, embroidered or painted."

Of various forms and materials, chairs were common in the native land of our fathers, who brought over with them enough to answer immediate want, and had others made after their arrival. We have the chair of Elder Brewster, with a flag bottom, and the oak arm chair of Governor Winslow. These relics of excellent men are associated in our minds with domestic scenes of joy and sorrow, experienced under the control of piety, which looked for habitations eternal in the heavens. Such articles are contained in the schedules of property left by our earliest inhabitants. To an estate, in 1646, belonged one wicker and twelve leather bottom chairs, and to another, in 1670, ten high and two low ones. There were rush, green cloth, Turkey worked and other bottomed chairs. An inventory of 1704 mentions "one dozen red calfskin, and one half dozen Russia red leather chairs." In 1716, cane chairs, and 1720, "serge" cloth bottomed ones were advertised for sale in Boston. Elbow cane chairs, in 1732, were priced at fourteen shillings and sixpence each.

Wooden chairs have been long used. Those with backs, round at the top and slatted, came into fashion sixty years ago. Mahogany ones were seldom owned from 1740 to 1800. Seventy-five years ago a set of them cost sixteen dollars apiece. For the last half century, they have increasingly had a place among the parlor furniture. Before mahogany was thus used, chairs of cherry wood and black walnut were generally of the highest price in the market.

Of whatever wood chairs have been made, a large part of them, for the present age, have had bottoms of hair cloth, stuffed with horse hair. The constant object of mechanical invention is to render these conveniences more adapted to healthful position of the body, as well as more comfortable.

Cheese Press. — The food partly prepared by this machine was long ago used, and thus denotes its antiquity. We read in the First of Samuel, "Carry these ten cheeses to the captain." The press, so intimated, was among the

chattels of our deceased farmers. It has continued in the dairies of our agricultural towns. Gay's Pastorals have the line, —

"The cleanly cheese press she could never turn."

Churn. — This vessel is referred to in Proverbs: "Surely the churning of milk bringeth forth butter; so the forcing of wrath bringeth forth strife." But Beckmann supposes that the Seventy translated the Hebrew word, which they thought signified *butter*, incorrectly, and that the act in question was that of milking, and not making butter. Still, though the passage is not so plain as others, the Seventy took much pains to be correct, and so did the editors of King James's Bible, who, with Buxtorf, agree that the original *haimeah*, rendered into Greek *bouturon*, and into Latin *butyrum*, signifies *butter*. Hippocrates says, that the Scythians "pour the milk of their mares into wooden vessels, and shake it violently; this causes it to foam, and the fat part, which is light, rising to the surface, becomes what is called butter." The vessels so used were, probably with improvements, known to our first settlers, and have come down to their agricultural descendants. Though seldom seen by the great mass of our population, the product of their operation is generally on their tables, as a relish to their bread.

Chest of Drawers. — These were coeval with the case of drawers, for similar purposes, and of like materials. The chief difference between them was, that, while the latter had its upper part tastefully narrowed off and finely wrought, the former had a level top of the same dimensions with its main body. They were emblematical of the truth that whoever has the essentials of real worth, though lacking in the finish, which is merely attractive in appearance, has no cause to be anxious for the results.

China Ware. — This has a world-wide fame for its fineness and beauty. It has its name from being manufactured, for the most part, in China. It is called *tse-ki* by the people there. The word *porcelain*, by which the ware is also known by a few workmen and merchants of that country, seems to

have come from the Portuguese *porcelana*, a cup. Scaliger and Cardan are agreed in opinion that it is the same article as the *vasa murrhina*, seen in Rome at the time of Pompey's triumph, and was subsequently accounted very precious. But whether their judgment be correct or not in this respect, they mistook in their description of its manufacture. They said it was composed of eggs and sea shells, pounded up and put under ground for a century. By the annals of Fouleam it is known to have been invented before the fifth century. The substances of it were kept secret till 1712, when a Jesuit missionary wrote from Jauchew to his friend that he had penetrated the mystery. He stated that the ware was made of two kinds of earths, and as many kinds of oils or varnishes.

China was brought to England as early as the sixteenth century. In their making of it, Europeans have not equaled the Orientals.

It was not in general use for the first century of our settlement. We find pieces of it in accounts of property, 1640, 1661, 1666, and 1670. The last was of Rev. John Davenport's effects.

A box of china was published for sale, in 1732, in Boston. The cups and saucers, in which tea was drank, after being introduced, were much smaller than those of our day. They are objects on which we love to look. They suggest the thought, Surely our good grandmothers must have taken more than the stated two cups of modern etiquette.

A whole set of such ware now, though ever so excellent, excites not half the attention which a few pieces of it did a hundred years ago. Scarcity, and not the quality of an article, often gives it the greatest attraction.

Clocks. — The *clepsydra*, or water clock, is imputed to the invention of Scipio Nasica, at Rome, 158 B. C. From the application of the term *horologium*, by ancient writers, to all machines which measured time, much difficulty has existed in fixing on the first introduction of such articles as operated without the aid of water. Clocks, of some kind, are said to have been found in Britain by Cæsar, when he invaded it B. C. about 55. Stow's Chronicles state, that clocks and

dials were ordered to be set up in churches of England, 506 A. D. Credible authors, who have looked carefully at the subject, conclude that not until the fourteenth century is there certain evidence that clocks, as now universally understood, had been used. True, others of repute take a different position.

Clocks were not abundant among our earliest inhabitants. We meet with the account of one, in 1653, whose worthy proprietor had long measured his intellectual labors by its punctual warnings, till summoned to take part in the far higher duties of eternity. Subsequently improved by the addition of the pendulum, they gradually increased.

Joseph Essex and Thomas Badley, in 1712, offered for sale, in Boston, the following clocks, from England: thirty hour, week, month, spring table, chime, quarter, quarter chime, church, and turret; also watches, pocket and repeating. Clocks which ran a week, and repeated the hour when pulled with a string, were advertised, in 1716, for sale in the same town. Some clocks, in black walnut cases, as precious mementoes of honored relatives, who lived more than a hundred years ago, still remain and perform their service as faithfully as ever.

Such items of furniture did not abound a half century since. From that period, being of various fabrics and sizes, they have grown into public favor, and are found in almost every house. Few are the persons whose health or duties have never called them to the experience of Dryden, when he wrote, —

"I told the *clocks*, and watched the wasting light."

Coffee Mill and Coffee Pot. — The berry, denoted by these things, was much used in Arabia Felix by 1454. The machine by which it has been ground was used by the Jews in grinding their manna. The second article of the heading was easily modified, if necessary, from others of similar form, already invented, so as to hold the coffee over the fire and on the table, when it was introduced among family stores. Both of them are so familiar to the ears and memo-

ries of young and old, that it seems as though such familiarity must have always existed among the people of New England. But in their early inventories of estates no such articles are discovered. The reason of this is, that coffee, as a beverage, was not common with the inhabitants till long after 1700, though it was mentioned in the English statutes of 1660, and used at Oxford in 1641. But so long as this liquid continues popular, — and it bids fair to be so with many while the world stands, — the machine which grinds, and the utensil which boils to prepare it, will hold a prominent place among the kitchen furniture.

Couches. — These, of various materials, have long held a place among family furniture. While afflicted with disease, the Psalmist said, "I water my couch with my tears." In Virgil's Georgics, we have the line, —

"To loll on couches, rich with citron steads."

These articles, for the same general purpose of affording rest, were used in Old England, and by some who came thence to people our shores. They were fashionable among families of substance till a half century since. Part of them, advertised for sale in Boston in 1715, had silk beds and cushions. Instead of backs, which sofas and settees have, they had a similar support for the body at one end. Though in name they have been withdrawn from the vocabulary of fashion, they have left their essential part under other denominations. Distinctions are often made where there is no great difference.

Cradle. — This article, of some form or other, whether wooden or wicker, is very likely to have been known in every nation. Cicero said, "*Vagire in cunis*" — to cry in the cradle. It may justly offer the following plea: "Things not so important, and surely not connected with so many endeared associations with the better half of the world, are found sometimes historically and scientifically described in large tomes, while, in the same volumes, you perceive me turned off with the laconic paragraph, 'a well-known machine, in which children are rocked to sleep.' Is this all? Yes, it is all.

Antiquaries give you drawings and accounts of the chair, table, and even spoon, &c., but the rockers of all infant humanity, from the heir of bondage to the heir of a monarch's sceptre, are left to take care of their own merits." We must allow the correctness of this statement, and here make a record of it, so that the complainant may receive as much notice as other less important sundries of household establishments. Prior remarks, —

> "The cradle and the tomb, alas! so nigh,
> To live is scarce distinguished from to die."

Cream Pots. — These are found among the possessions of our early inhabitants. As our primitive mothers had neither tea nor coffee to regale themselves, families, and friends with, we cannot satisfactorily conjecture what they had to be creamed beside fruit, except warm water, sweetened with molasses or sugar. We have tradition through an old lady, long since deceased, that she attended a party so entertained.

CHAPTER II.

Cricket, Crockery, Cullender or Strainer, Cushions, Cups, Delft Ware, Desks, Dials, Dipper, Dressing Glasses, Dripping Pan, Dredging Box, Earthen Ware, Escritoire, Ewer, Extinguishers, Fenders, Flesh Hooks, Forms, Fruit Dish, Frying Pans, Glass Cases, Glass Ware, Graters, Grates, Gridiron, Hat Stand, Horn, Hourglass, Indian Dishes, Iron, Brass, and Copper Ware, Jack, Jacks and Spits, Japan Cases, Keeler, Kettles, Keys, Knives and Forks, Kowle or Cowl, Ladles, Lamps, Lanterns, Latten Ware, Lisbon Ware, Loggerhead, Looking Glasses, Mahogany Furniture, Mangle, Money Scales, Musical Instruments, Napkin, Pails, Pans, Patty Pans, Peels, Pestle and Mortar, Pewter Ware, Pictures, Piggins, Pillow, Pillow Bears, Pitchers, Plates and Platters, Poker, Porringers, Posnet, Pots, Pot Hooks and Trammels, Pottery, Press.

Cricket. — This is derived from the German *kriechen*, to creep. It is a low seat or stool, mostly employed in resting the feet. As the diminutive size of similar forms for sitting, it has been long known in civilized nations. Though of humble use, it is no less valuable as the contributor of great comfort to the weary.

Crockery. — This is usually applied to foreign ware, though, from its definition, it might include that made from our common clay. It was manufactured in Staffordshire, and went by the name of Liverpool ware, because brought from that port. Having been greatly improved by Wedgwood, in 1760, it was not abundantly imported to our shores until after the close of hostilities, in 1783. An old lady said that, seventy years ago, she gave, in silver money, four shillings for a white plate which could now be bought for sixpence; and for a half dozen cups and saucers of the same quality, and of a small size, she paid eleven shillings sixpence, which would not cost, at present, above one shilling sixpence. The brittleness of such things is emblematical of the uncertainty which betides all human prosperity.

Cullender or Strainer. — This, of different substances, and with perforations at the bottom, for draining off liquids, was used by our primitive settlers. It has descended to our day, and is extensively and frequently used. It reminds us of the moral empiric, who abounds in precepts for freeing others from the impurities of vice, but still suffers them to remain upon himself.

Cushions. — These, as soft pads, were common among the ancient Orientals. All civilized nations have adopted them. The primitive families of New England had a convenient supply of them for their chairs. Their example has met with constant imitation. A writer in England, referring to political changes, formerly remarked, " Many who are *cushioned* upon thrones would have remained in obscurity."

Cups. — These, long before we meet with drinking glasses, were much used in ancient times, as they have been in modern. They are often mentioned in the Scriptures. Joseph said to a fellow-prisoner, " Thou shalt deliver Pharaoh's *cup* into his hand, after the former manner when thou wast his butler." As well known, in various royal courts, the persons employed to present them, with their contents, to sovereigns, were called *cup bearers.*

They have long been made of precious metals, and various earths, as well as of pewter, tin, and other substances. Before the use of tea and coffee in our country, they were employed to hold beer, and, when apples were raised sufficiently, cider, wine, water, and additional liquids. Having a prominent rank among available articles, they gave name to a noted repository of them in the best rooms. This is translated by Dryden in a line of Juvenal, —

"This *cupboard's* head six earthen pitchers graced."

Articles for such conveniences, often ornamented with needlework, were long known as *cupboard cloths.* In 1655, we meet with the phrase " *cupboard livery.*"

Cups are sometimes figuratively spoken of in relation to intemperate persons, when they are said to be " in their cups." The singular of them, in connection with another

vessel, is employed to denote familiar companionship. Thus Swift wrote, —

"That you and he are *cup* and *can*."

From the first planting of New England to the temperance reform, though still far behind, it was too common a practice, brought from our fatherland, to have dram cups among domestic wares. An inventory of 1656 mentions a "silver dram cup." The tyrant custom thus intimated was long continued, and must have been the cause of many inebriates. How often do men honestly impose on themselves and families a practice which they imagine promotive of their health, when it actually and surely induces disease and destruction on body and mind!

Delft Ware. — This was sometimes called *counterfeit china.* It was manufactured at Delft, in Holland. The finer sort was covered with an enamel or white glazing, which gave it the appearance of porcelain. It formed one of the varieties which ornamented the cupboards of the wealthy among our former population. Specimens of it are still extant. From Smart we have the couplet, —

"Thus barter honor for a piece of *delf*?
No, not for China's wide domain itself."

Desks. — These, among household furniture, were manufactured chiefly of cherry, cedar, and black walnut, till a hundred years ago, when mahogany ones appeared. They were for such uses as the cabinet was. They differed from that in having the upper part covered with one leaf or fall, which, when closed, was inclined, and when open, resting on two supporters, drawn out for the purpose, served as a reading and writing table. They were referred to by the poet of Avon: —

"Tell her, in the *desk*,
That's covered o'er with Turkish tapestry,
There is a purse of ducats."

As made of mahogany, they continued in vogue till forty years ago, when they slowly retired from competition with

other rivals for a conspicuous place in the parlor. Could they speak from their retired stands, they would say, "The race of ambition is vanity and vexation of spirit."

Dials. — These were mentioned in ancient times. In Kings it is written, "Isaiah, the prophet, cried unto the Lord, and he brought the shadow ten degrees backward, by which it had gone down in the dial of Ahaz." While clocks and watches were scarce in our country, dials were used to mark the passing hours, when exposed to a clear sun. They were of wood, bone, and metals. One of such chronometers, made of brass, and owned by Governor Endicott, is still preserved in the Salem East India Museum.

"The time of life is short;
To spend that shortness basely were too long,
Though life did ride upon a *dial's* point,
Still ending at the arrival of an hour."

Dipper. — Of different substances, it has long been used for immersion in liquids so as to remove part or all of them. While an auxiliary among articles which are turned to the same purpose, its labor is not lost. Standing in its lot, and ready to do the will of its proprietor, or of all whom it serves, it claims a place in the schedule of family possessions.

Dressing Glasses. — These are put in frames so that they may stand and move to and fro. We do not find them mentioned specifically so soon as looking glasses, hung upon the room walls. We see them advertised about a century back. It is likely that they were of as early date as any, of a vitreous kind, used to reflect the human countenance. While aiding to adorn the persons who own them, they should be associated with the frequent thought, that there is an ornament of soul which will shine when the want of human inventions will have ceased, and where the brightness has no need of the stars and the sun.

Dripping Pan. — This, for catching fat from meat as it roasts, has probably existed as long as such food has been cooked. It could be as easily fitted to its purpose as the pans, mentioned in Chronicles, for the holy offerings. Our primitive mothers were well acquainted with its need in

preparing wild fowl, buffalo, bear, and deer's flesh for their families. The dripping pan was in its highest demand while the jack and spit were unsupplanted by stove ovens. Still it is used, under such change, to hold the meat and its drippings together, instead of merely receiving the latter as they drop from the former. · Thus having double duty to perform, it repines not, but contentedly holds its position.

Dredging-Box. — This is used for sprinkling flour on roast meat, as it is turned. However the former part of this compound word signifies the act of mean labor, still the article which it indicates performs a nice service, pleasant to the eye of the cook and to the taste of the *gourmand.* Johnson gives an extract from the King's Cookery: —

> "But, if it lies too long, the crackling's palled,
> Not by the *dredging box* to be recalled."

Earthen Ware. — This is sometimes distinguished by the adjective *brown*, and at others by that of *red.* It was known among the ancients. It is met with in various parts of the Old Testament.

Among the earliest manufacturers of it, often called *potters*, in Massachusetts, was John Pride, of Salem, mentioned in 1641. His surname was not accompanied with the disposition in him which it denotes in different applications, so as to keep him from an honest calling, however less eligible than others. It is not the employment, so much as the motive, which gives elevated views and enjoyment.

The General Court of Massachusetts ordered, in 1646, that "Tyle earth, to make sale ware, shall be digged before the 1st of 9 mo., and turned over in the last or 1st month ensuing, before it be wrought." One of the places where it has been long made, was in the town of the individual named above, and subsequently known as Danvers.

In 1713, six hogsheads of such ware were advertised in Boston, consisting of teapots and other vessels. These pots were generally colored black. They increased as tea became common, and were thought by many more fitted to bring out the good flavor of the plant than any others.

Such ware, including pitchers, pans, bowls, jugs, and other vessels, saw its highest popularity before the plentiful importations of foreign crockery. The finer quality of the latter, and its low price, are likely to push the former still more from use, and render it less known in the kitchen department. However such ware is eclipsed, the part it still performs appears in the light of much usefulness.

Escritoires. — These were anciently made of oak, cherry, or black walnut wood. The upper section had small drawers, and apartments for writing materials and miscellaneous valuables. There were two doors opening to the right and left, and securing, when closed, the drawers. Over such doors was a fall, which locked at the top, but when let down, it served to rest the arms for writing. The lower section had drawers for linen, damask, clothes, and other precious possessions. As plain to the linguist, the word is French, and is applied to such articles, by the nation who use it, for their writing purposes. We meet with one of them offered for sale in 1715, and it was mentioned as no strange thing among our population. For a half century, they have seldom appeared, and even then, as relics of by-gone fashion.

Ewer. — This, from the *eau* of the French, was common in England before the colonization of our territory. Its purpose, as well known, was for bringing water to wash the hands. It was formerly used in our more respectable households. Its place, in modern days, is supplied by the pitcher. From Pope's Odyssey we have the couplet, —

> "The golden *ewer* a maid obsequious brings,
> Replenished from the cool, translucent spring."

Extinguishers. — These, of tin and brass, were known to our primitive inhabitants. They were used by the careful, who came up to the spirit of the proverb, "An ounce of prevention is worth a pound of cure." When the candle or lamp was to be put out, they were placed over the tops of them, and thus prevented two evils — the danger of falling sparks, and the unpleasant fumes of a smoking wick. They are similarly employed now by those who are willing to

take some pains for the wise avoidance of greater inconveniences.

Fenders. — These, to keep burning coal and wood from rolling to the floor, were known to our primitive inhabitants, and to their ancestors in Old England. Of sheet iron, steel, and brass, they have had different forms, and been of various prices. As to those who have properly used them, it is evidence of their carefulness to guard against a conflagration, as the curfew ordered by Alfred, and revived by William the Conqueror, was of their caution. It is worthy of imitation by all who have need of such protectors. More of these and other similar preventives, carefully applied, would make less desolations of a good servant, but a dreadful master.

Flesh Hooks. — These were for drawing boiled meat from large pots. They are spoken of in the Old Testament. They were among the kitchen utensils of our fathers. They are much less common than formerly.

Forms. — These were seats of simple structure, and of different lengths. Their name is found far back in the chronicles of society. They were placed in large chimney corners, during cold weather, and afforded a very comfortable refuge to members of the family from the pursuit of Jack Frost. As the fireplaces have become reduced, and wood scarcer and dearer, forms are seldom seen in our country towns, where they found quarter when excluded from our large communities.

Fruit Dish. — The purpose of this is evident from its radical words. Of some form and substance, it must have been long known. The early notice of it among the chattels of our Puritan fathers produces pleasant associations. True, in the beginning of their settlement, there were no apples, pears, peaches, and other fruits, from European seed; still there were others inviting to the taste, which secured it a hearty welcome. As soon as Anglo-Saxon enterprise could furnish such deficiencies, it was done, and there was no lack in kind, though there was in our present varieties. A fruit dish is always a much more pleasant sight to the temperate

patriot than a spacious table crowded with the costliest wines.

Frying Pans. — These are to cook meat, fish, or other food. They were of old. In Leviticus we read, "All the meat offering that is dressed in the frying pan." They have been always used in our country. Their long handles are to accommodate the cooks, who hold them over wood fires. Their place is supplied on stoves and ranges by other utensils, with short handles, called *spiders* or *steak pans.* L'Estrange remarked, "We understand by 'out of the frying pan into the fire,' that things go from bad to worse."

Glass Cases. — A few of these were left by our worthy ancestors, when bidding adieu to the country of their adoption for a far better, even a heavenly. Such things were likely to have had their glass squares small as those for windows were, and to have been the depositories of standard religious books, brought over from England. They were for ornament as well as use, but like every well-regulated head, they had more worth within than without. So may it be with all their successors.

Glass Ware. — This was known centuries before the advent of our Lord. We read that Nero gave nearly fifty thousand pounds sterling for two glass cups which resembled crystal. Pliny relates that such vessels had nearly put gold and silver ones out of use. He also gives the subsequent account: "Merchants with a load of soda from Egypt anchored off the River Belus, in Phœnicia, and went ashore to dress a dinner. They took lumps of soda, and placed on the sand, as supporters of the kettles. When the fire was kindled, it mixed the soda with the sand, and the result was glass, which, for a considerable period, was manufactured in the same place."

Glass ware was not abundant among the founders of our colonies. It increased as their population and means enlarged. At a glass factory in Salem, Massachusetts, which began about 1639, dark-colored bottles were made, and it is very likely that other varieties were manufactured at the same establishment.

Decanters, pitchers, mugs, cups, beakers, glasses, and other vitreous utensils, were among the chattels of our fathers. In 1656, drinking glasses were named and valued in London as follow: Venice, at four shillings a dozen; Flanders, two pounds for one hundred; French, one pound ten shillings for one hundred; and water, three shillings a dozen. As we come down farther, we meet with sillabub and jelly glasses in Boston.

Cut glass, on account of its high price, has been little known in our country, even among wealthy families, till within a hundred years. Its brittle glory, like that of ill-achieved eminence, is destined to be broken and destroyed.

In 1775, a Boston paper advertised the following articles of glass, manufactured in Philadelphia: decanters, tumblers, double flint wine glasses, cruets, salts, mugs, cans, jelly, sillabub, cream and mustard pots, ink glasses, smelling bottles.

As to the vessels of such material, which hold the bewitching and inebriating liquids, there is a noticeable caution from Philips: —

> "When thy heart
> Dilates with fervent joys, and eager soul
> Prompts to pursue the sparkling *glass*, be sure
> 'Tis time to shun it."

Graters. — These are commonly made of tin, rounded and perforated, so as to have a rough surface for the abrasion of softer substances. The larger sort of them have been probably of long continuance. They have been used for rubbing off the surface of lemon peels and reducing vegetables to small particles. The less-sized graters have been used to pulverize the nutmeg, so that it might serve as a relish to articles of cookery. It is likely that they were no strangers to our first settlers, because the spice just mentioned was known to them. From the poet A. Hill, born in 1685, we have the lines, though we do not indorse the sentiment, —

> "So it is with common natures:
> Treat them gently, they rebel;
> But be rough as nutmeg *graters* —
> And the rogues obey you well."

Grates. — Though these were for centuries used in England, after the discovery of their Newcastle coal, yet they were not common in our habitations till within a comparatively short period. In 1719, we find the advertisement of one fine brazed grate for sale in Boston.

Thirty years ago, coal grates began to be generally fashionable in the front rooms of families residing in the larger towns. For the last eighteen years, they have been increasingly laid aside for stoves and furnaces. Still some of them hold their position, to show that they have been and may yet continue to exercise their caloric offices.

Gridiron. — This, however holding a humble rank among the kitchen appurtenances, does important service in furnishing well-cooked steaks for the high liver and for the temperate man, who "eats to live." It is seen on the earliest and latest renderings of the chattels, audited and settled at the probate board.

Hat Stand. — Though this article was seldom seen in our habitations till forty years ago, yet it is likely to have been used long before in the old world. It has made much advance in public favor. Its lower part is fitted to entertain umbrellas and canes with an easy lodgment. While some of its pegs are occupied with brain coverings, others are receive-alls for coats and other personal chattels. It is indeed a bearer of burdens, though not heavy ones, and conforms with the ideas and wishes of the utilitarian.

Horn. — This has long been applied to a cup made of horn. We are informed that the Greeks, at their parties for quaffing wine, used horns prepared to hold such liquor, which could not be laid down till they were emptied. A representation of one among them shows the small end tipped with an eagle's head of some precious metal, the main part of it curiously engraved, and fitted with a handle. Whether to these, or to the cup, the phrase, "I will take a horn," or will have "some spirituous drink," may be traced, it is not certain. But in either case, the expression is far from being an honor to the head or heart of any man.

Hourglasses. — These had a glass, at one end, filled with

sand, which ran through a small aperture into another glass, and the whole was enclosed in a wooden frame. We meet with one of them, in 1684, valued at one shilling sixpence. Until watches and clocks abounded, since 1800, such articles were common in town and country, as well as on board of vessels at sea. For the first century, they had a standing-place in front of the pulpit, so that the preacher might note the length of his sermon. Besides them were two hour, half hour, quarter of an hour, and less glasses. Among the vivid remembrances of the writer, as to such chronometers, is one which his schoolma'am had on her table, accompanied with a snuffbox and a long stick for the disorderly urchins. Dryden has the words —

> "Shake not his *hourglass*, when his hasty sand
> Is ebbing to the last."

Indian Dishes. — These were for various purposes. They derived their name from the aborigines who, for a considerable period, lived in the vicinity of our ancestors, made and sold such wooden wares, as one means of subsistence. The large bowl taken from the wigwam of King Philip, at Mount Hope, still remains at the rooms of the Massachusetts Historical Society. But the people thus brought to our memory have long since passed away with the most of their short-lived productions. We are rapidly advancing in the same mortal course, and shall soon know endless realities, long familiar to their experience.

Iron, Brass, and Copper Ware. — Articles of these substances, for the purposes of cooking, have been common here from the first settlement of the country. Their appearance, as either nicely kept or the reverse, has always been a test of the qualities for neatness exhibited by those who have the care of them.

Jack. — This, being different from another article of the same name, has been long employed in assisting to pull off boots. Its origin is given in Watts's Logic: "Foot boys, who had frequently the common name of Jack given them, were kept to turn the spit, or to pull off their masters' boots;

but when instruments were invented for both those services, they were both called jacks." One kind of these jacks speedily and easily relieves the tired limb of its leather appendage, too nearly fitted to its shape for being long worn without a hearty wish to dispense with its service for the present. So long as boots are worn, the jack has no need to be anxious that the world will say to it, "As you can no longer benefit us, we wish neither for your acquaintance nor your company."

Jacks and Spits. — The former were machines for turning the latter, which held meat before the fire so that it might be roasted. Both were in general use, till they began to be superseded, sixty years ago, by tin kitchens, which had much smaller sized spits. Families who had neither jack nor spit would have their meat fastened to the end of a strong cord, suspended before the fire, which turned one way and then another, and had a large dish under it to catch the drippings. With regard to jacks, we have the notice of Pope, —

> "Some strain in rhyme; the Muses, on their racks,
> Scream like the winding of ten thousand *jacks*."

As to the spits, Swift says, —

> "With Peggy Dixon thoughtful sit,
> Contriving for the pot and *spit*."

Japan Cases. — These are mentioned among the household furniture of our wealthier primitive families. They were used to hold things of more than common value. They were made, in 1712, by Nathaniel Partridge, of Boston. For their outward show and contents, they had an honorable position and a careful watch.

Keeler. — We find this mentioned in 1653. Though not contained in our dictionaries, we are credibly told by one that she long ago heard the word applied to a small tub. Since this remark, Miss Caulkin's excellent History of New London speaks of milk keelers.

Kettles. — We meet with these far back in the ages of antiquity. When the sons of Eli, as related in Samuel,

departed from the counsels of their father, and sacrilegiously partook of the oblations made by the people, they ordered their servants to put flesh hooks into the *kettle*, as well as pan, caldron, or pot, and reserve for their use whatever was brought up. They have never been strangers to our soil. Dryden says of a brass or copper one in its brightest array, —

> "The fire thus formed, she sets the *kettle* on;
> Like burnished gold the little seether shone."

Keys. — For fastening chests and doors, these were known to our primitive settlers. They were far from being so plenty with them, in the ratio of population, as with us in these days, when the boldest and bloodiest of robbers daily commit their crimes among or around us. We read of them at the siege of Troy, about 1188 B. C., and before this, in Judges, of one which unlocked the parlor where Eglon had fallen by the dagger of Ehud. Like all inventions to guard against human violence, they indicate the apostasy of our race.

Knives and Forks. — The former, from their usefulness, were probably among the first inventions of men, after they became acquainted with the manufacture of metals. Those for the table, as well as for other purposes, must have been thus ancient. The former sort appear to be meant in the following passage of Proverbs: "When thou sittest to eat with a ruler, consider diligently what is before thee; and put a knife to thy throat if thou be given to appetite." They and others were made by one Matthews, (1503,) Fleet Bridge, London. Of various forms and sizes, they have come down to our day. A parcel of them in 1693, belonging to one of our inhabitants, had silver handles.

Relative to forks, those of a large size, for removing fodder and other substances, have been long employed. The Jews filed them to oppose the Philistines.

With regard to forks used at meals, they seem to be of far less antiquity. We are informed that, prior to being fashionable in England, skewers were employed to hold the meat when carved. Henry, in his history of that kingdom, says that, previous to 1600, "at every meal, the fingers were

used to keep the meat steady, and convey it to the mouth." This is likely to have been the practice of our early settlers, in both high and low life. How repulsive to the feelings of multitudes would such a custom now be! though, while common, it caused no emotions of surprise.

It has been generally supposed, as stated by Thomas Coryat, that forks were imported from Italy into England, in the reign of James I., who deceased in 1625, and that, at their earliest appearance, they were ridiculed as an indication of useless effeminacy. But we are assured that they were mentioned among the furniture of Edward I. Voltaire states that they were known in Europe in the thirteenth and fourteenth centuries. Moryson's Itinerary of Elizabeth's reign has the subsequent passage: "At Venice each person was served, besides his knife and a spoon, with a fork to hold the meat while he cuts it; for there they deem it ill manners that one should touch it with his hand." Coryat, in 1608, after describing the mode of using the fork in Italy, remarks, "I myself have thought it good to imitate the Italian fashion since I came home to England." Loseley's manuscripts, in giving an account of articles which belonged to the Earl of Somerset, in 1615, mention a valuable fork with a knife and spoon.

Still it is evident that forks, though our first colonists must have heard of them, as well as their kindred whom they left behind, were not fashionable in New England for a considerable period. A large number of schedules of property left by our fathers, do not contain them before 1700. In a public advertisement in Boston, 1713, cases of knives and forks are specified, as if commonly known. Samuel Brown, of Salem, in 1723, imported many dozens of the same articles from London.

Silver forks were limitedly used in New England till a half century ago. Since then, they have continued to increase at the boards of families in comfortable circumstances, as well as of the more wealthy. Such forks of a smaller size, and knives to correspond with them, have come into considerable vogue for the last ten years. Ambition shows

itself in instruments of eating, as well as in all the appurtenances of human life.

Kowle, or Cowl. — This was a vessel in which water was carried on a pole between two persons. It was used by our earliest inhabitants. It long ago became obsolete in our common conversation.

Ladles. — These, ever known in our families, and used for taking liquids from different vessels, are like spoons much enlarged. Prior wrote, —

> "A *ladle* for our silver dish
> Is what I want, is what I wish."

Lamps. — These, for domestic purposes, were common among the Egyptians, Greeks, and Romans. Abraham, who died about 2179 A. M., saw, in a vision, a burning lamp, that passed between the pieces of the sacrifice which he offered unto the Lord. It is related, that so valuable a curiosity was the earthen lamp of Epictetus, the philosopher, estimated, that, after his decease, in 161 A. D., it was sold for one hundred pounds sterling.

Lamps, of different substances and patterns, were common in England when our emigrants left it, and they continued to use them. Their descendants have followed their example. Such articles have been greatly improved in power to throw off light. The astral and solar ones very much exceed, in this respect, those which were fashionable thirty years ago. Since *gas* has been used, in a few of our cities, for street lights, it has made headway in displacing oil lamps from some private dwellings. Milton says, —

> "O thievish night,
> Why shouldst thou, but for some felonious end,
> In thy dark lantern thus close up the stars,
> That nature hung in heaven, and filled their *lamps*
> With everlasting oil, to give due light
> To the misled and lonely traveler?"

Lanterns. — These, as safeguards against the communication of fire to combustibles, when examined during darkness, have been probably coeval with candlesticks and lamps.

We read the scriptural account, in which Judas is represented as coming to betray the Saviour, and approaching him with a band of men who bore "*lanterns*, torches, and weapons." We are informed that Alfred invented such articles as had sides of scraped horn instead of glass. Of various materials and forms, they have been always used and known by some of our population. In the Government of the Tongue we have the passage, "Vice is like a dark *lantern*, which turns its bright side only to him that bears it."

Latten Ware. — This was made of brass. One of our primitive families, in 1654, had pans of it, and another, in 1660, had a lamp of the like material. Such ware is often contained in our inventories before 1700. Though not used now for all the things it was then, it still has its representatives in some of our dwellings.

Lisbon Ware. — This was so called, because, as was supposed, it was brought from the port of Lisbon. It was earthen, and made into vessels of domestic use. We find it mentioned in 1654, as left by one of our deceased inhabitants.

Loggerhead. — The name given to a long iron handle with a head. The purpose of it, in the periods when flip was common, was to be heated and then put into such liquor to warm and make it foam. However omitted, in this sense, by lexicographers, it is impressed on the memory of many who have seen it in both private and public houses. Though not signifying what its verbal use sometimes does, even fighting with fists, yet the drink with which it had much to do, when sufficiently qualified with spirits, would often produce such disgraceful collisions. There is no greater truth than, "When wine is in, wit is out."

Looking Glasses. — Mirrors were known far back in ancient times. As made of brass, they are denoted in the passage where it is related that Moses made a "brazen laver or basin of the looking glasses of the women, continually assembled at the door of the tabernacle." Some commentators have supposed that the brass so used was only in the frames of the mirrors, and that the latter were of a vitreous material. But the most learned rabbins do not allow that it was so.

Beckmann observes, that anciently mirrors were of copper, silver, and gold, and also of some stones, as well as brass. Before the Spaniards peopled America, the natives had them concave and convex, of the obsidian stone, used by the Romans for the same purpose. It is the opinion of Beckmann that the mirrors mentioned by Pliny, as made at Sidon, were not fully so. The former of these two authors remarks, that he is acquainted with no certain traces of such articles of glass till the thirteenth century, after which they are often mentioned. Still, as very choice glass was manufactured among the Romans long before the birth of Christ, it is not improbable that mirrors of the same material were then known. They were manufactured at Venice in 1300, and in England, by Venetian artists, in 1678. Stubbs remarks of women, "They must have their looking glasses carried with them wheresoever they go." Strutt says that this custom was common in the seventeenth century. In 1656, such small articles of glass, in London, were low in price, and those of steel were from five to ten shillings a dozen.

The author of Domestic Life observes that, however long before the reign of Charles II., they, being of a small size, were carried about persons of quality, they were introduced as furniture in the time of this sovereign. But among the things left by Rev. Nathaniel Rogers, of Ipswich, Massachusetts, in 1655, was a gilt looking glass in his parlor chamber. Several inventories, near this date, show that looking glasses were enumerated among household furniture.

For the first century of New England, large looking glasses were far less in number, proportionably to the population, than they have been since. It was formerly the case that scarcely a family could be found who had more than one of them. The remark of South, "There is none so homely but loves a looking glass," had far less application to our primitive parents than to their children. For forty years such reflectors have increased in number and size, to answer the fashion, which is not satisfied without one in every room. A prince among poets wrote, —

> "Command a mirror hither straight,
> That it may show me what a face I have."

Mahogany Furniture. — The wood so indicated has the botanical name of *Swietenia*, which was given by Jacquin in honor of the noted Van Swieten, first physician to Maria Theresa. It made its appearance in New England, for various articles of household furniture, about a century and a quarter ago. It did not begin to be common till 1800, as previously stated. Benjamin Hallowell, connected with the custom house, and thus offensive to the people for aiding to collect duties demanded by the mother government, lost by a mob, in Boston, in 1765, mahogany tables, chairs, and desks. The good appearance of such wood, especially that of Jamaica, when wrought into different sorts of furniture, is likely to secure it a high stand on the directory of fashion.

Mangle. — It is sometimes called *jack mangle.* Its purpose is for smoothing linen. It has been not only an important machine of the laundry, but also of some thrifty households. Essentially different in its signification from the verb, having all the same letters, it is not to lacerate, but to impart comely appearance to appendages of its domestic situation. If not thus coming up to its purpose, the fault is chargeable to its operators.

Money Scales. — These were common in families who were in the habit of handling hard foreign money, which was brought among them by commercial enterprise. The gold, so circulated, often needed to be tried in its weight, so that no loss in value might be sustained. This was so in our country until banks and brokers arose, and kept enough scales, and regulated the current specie, so that the heads of families no longer had any call for such emblems of justice. We are told that they are abundant in our western Ophir. They are figuratively alluded to in the subsequent passage: —

> "I weigh no merit by the common scale;
> The conscience is the test."

Musical Instruments. — These, as used in a few of our earliest families, were the spinet, virginal, and treble viol. The first was a small harpsichord. The second was so called, because usually played by young women. It was a

favorite with Queen Elizabeth. The third, while the other two, for a long time, have been scarcely heard of, has continued to be known and used till the present. The prophet Isaiah said, "The harp and viol are in their feasts." It is likely that the flute found a place among these instruments. The harpsichord was long used by the lovers of music, who had sufficient means to be its possessors. An advertisement of 1764 offered one for sale in Boston. The piano-forte, being an improvement upon it, was gradually working its way into favor in 1795, and has since become common through New England. Though none of the young women, who took part in the stirring scenes of our newly-settled colonies, could literally have assigned to them the skill which hyperbolical tradition attributes to St. Cecilia, so that her music drew down a celestial angel, still we believe there were some whose strains charmed the ear and heart of domestic relatives and visiting friends.

Napkin. — This is generally of choicer fabric and larger size than the towel. It has been long used among civilized nations. In the impressive parable of Christ, relative to the ten servants summoned by their returned master to give an account, one, who had been unfaithful, said, "Behold, here is thy pound, which I have kept laid up in a napkin." This article was owned and used by our primitive housewives, as well as by their descendants. An inventory of 1655 specifies twenty-three napkins. Associated with the one bound over the face of our Redeemer, as he lay in the sepulchre, and then found carefully laid by itself after his resurrection, such articles have more than a usual interest in our thoughts when named.

Pails. — These, of various materials, can look far back for their origin. They are so universally known, they can hardly excite interest enough to be mentioned among their coadjutors for human convenience. Still, for their real merit in this respect, we will say, "Room for the pails." They have shamed many a bright shining and more costly implement, which has not done half of their service.

Pans. — These are mentioned in the Old Testament. As

defined by Johnson, they are broad and shallow vessels. But there are other pans, for bread, puddings, etc., which are deeper than they are shallow. The former are generally used for holding milk in dairies, to give a larger surface, and afford a greater quantity of cream for the manufacture of butter. Such articles, of different materials and of various sizes, have been always used in our country.

Patty Pans. — They were generally of tin, and scolloped, and made to hold small pies. They had an aperture in the middle of the bottom, covered with a piece of the same material, which received a pressure of the finger to help off the pies when cooked. They are not mentioned in our modern dictionaries. Though little seen or known now, they once had their day of notoriety.

Peels. — These, of wood or iron, were known to our early population. They had a long handle, with a sort of shovel form at the end, for the purpose of putting bread into the oven. They continue with the families who bake for themselves. This was much more the practice formerly than it has been the last sixty years.

Pestle and Mortar. — These, of bell metal, brass, and marble, were common among our primitive planters. To such may be added those of wood and iron. They were known in ancient times. We have the passage in Proverbs, "Though thou shouldest bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him." The same convenient articles have been continued till our day, for various purposes of cookery. Bacon remarked, "Except you could bray Christendom in a mortar, and mould it into a new paste, there is no possibility of a holy war."

Pewter Ware. — This, as a compound of metals, has been long known. In 1430, permit was granted for a ship to carry some vessels of it from England to the King of Scotland. It was always abundant among our good livers, till much of it was put aside by crockery from England, sixty years ago. Richard Graves, of Salem, in 1637, was a pewterer. Of the articles from the hands of such manufacturers, met with in

the earliest period of our country, were the tankard, porringer, bowl, pan, plate, platter, spoon, and even bottle. These and other things of the same material, much more fit for them than for the money imposed on Ireland by James II., made a conspicuous appearance on the kitchen shelves of every well-regulated household. There, as Addison remarks, "The eye of the mistress made the pewter shine." He meant, of course, in some such way as Solomon built the temple. Now, this part of furniture is so seldom used, that scarcely ever is such ambition called into exercise.

Pictures. — The production of these is traced far back in the world's history. Plato informs us, that Osymandyas had his exploits painted, in 2100 B. C. The Lord commanded Moses to drive the Canaanites out from their land, and "destroy all their pictures and molten images." The natural attachment which most persons possess for the delineating art was manifested by the founders of our country, as well as by their ancestors in England. Among our inventories which contain pictures, we find one of 1655, that has two; another of 1650, that has the same number; and another in 1677, which has seven. Besides, there are various likenesses of some of our principal settlers. Though it is generally supposed that Blackburne and Smybert were our first painters about 1725, while John Watson was of New Jersey in 1715, still there are some drawings, before these years, which circumstances denote were done here, and not in Europe. The taste for such productions of various kinds, which ornament the walls of private dwellings, has been much more indulged since 1810 than before. Wotton remarks, "Quintilian, when he saw any well-expressed image of grief, either in pictures or sculpture, would usually weep."

Piggin. — This, as a small wooden vessel, is used for such purposes as dipping water or other liquids. It was an old acquaintance with our first settlers. While inventions in the mechanic arts have turned off from the list of domestic furniture some of its former contemporaries, it still holds its post as a welcome helper. The nature of its employment is likely to keep it from the anxious uncertainty of dependants on political favor.

Pillow. — This is the well-known article of ticking, filled with feathers, or down, or other soft substance, for resting the head. Moses was acquainted with it, when he wrote of one much harder, in the passage, Jacob "put stones for his pillow." Our ancestors enjoyed it as well as their descendants, though it is thought, that the former did not indulge themselves so long upon it as the latter. Milton says, —

> "When the sun, in bed,
> Curtained with cloudy red,
> *Pillowed* his chin upon an orient wave."

Pillow Bears. — This was the common appellation given by our great-grandmothers to pillow cases.

Pitchers. — As earthen and metallic, of various forms and sizes, these things have long held a place among domestic chattels. We remember the story of Gideon and his three hundred men, wherein such vessels were dashed in pieces, and were thus instrumental in putting to flight the host of the Midianites. Of fine material and graceful shape, pitchers have been discovered in the ruins of Pompeii. They were brought from England, and have ever been in general use among our families. The hint, sometimes given by one senior to another, but not always with just occasion, when their discourse is not well to be repeated, and is in the presence of attentive children, is well known — "Little pitchers have great ears."

Plates and Platters. — The former were less and the latter were larger shallow dishes to hold various kinds of food. We find them spoken of in the Exodus of the Israelites. They were common in the households of our first colonists, and the greater part of them were of pewter, and the rest were earthen. We read in one of our old inventories of 1656, "Spanish platters," and in some of them, "painted platters," and latten plates, single and double, black and white.

There were others made of wood, which went by the name of *trenchers.* Such dishes, as well known, have continued to our day, though much altered in the material with which they have been manufactured. They are as plenty

now, of the English and China ware, as they were formerly of pewter.

It is fifty years since small plates, with knives and forks of a diminutive size, were put on our supper and breakfast tables. Before this, bread, cheese, fish, and other relishes were placed near the cups and saucers, while the butter was taken from its dish as the members of the family chose.

> "Ascanius this observed, and smiling said,
> See, we devour the *plates*, on which we feed."

Poker. — The iron instrument which stirs the coal fire. It was probably the companion of such fuel several centuries prior to the settlement of our country. It must have been an assistant to those of our population who imported and used Newcastle coal. But its use, prior to the modern consumption of hard coal among us, was comparatively limited. To those who apply it, either from habit or need, in cold, wintry weather, it is a handy friend, and affords them diversion, if not comfort.

Porringers. — Though we have not seen the use of these carried far back, yet there can be little doubt that they have had a long existence. They are derived, by lexicographers, from *porridge*. Filled with this and broth, they presented them to most of the New England households at their breakfast and supper, until tea and coffee put these liquids, on such occasions, out of fashion. Porringers were chiefly of pewter. One family, in 1660, had nine, and another, in 1661, had seven of them. They were among the shining wares, which every good housewife was careful should adorn her kitchen dressers. Though mute, they impressively signified, "We have a mistress, who, to keep up her credit of niceness, often orders us to have hard scrubbings." This reminds us of Swift's words, —

> "The *porringers*, that in a row
> Hung high, and made a glittering show."

Posnet. — This is called by Johnson a little basin, or porringer, or skillet. It is often mentioned among the furniture

of our first inhabitants. Its use, in one particular, is supposed to have been for the making of posset — a custom brought from our mother country. It has been so seldom named among our population for three fourths of a century, that it is almost obsolete in our language. Though it is thus laid aside, yet the things to which it was once often applied still survive, and are widely known.

Pots. — One of these, as we remember, is mentioned in an interesting event of the Scriptures. The sons of the prophets, partaking of the pottage provided by order of Elisha, "cried out, and said, O thou man of God, there is death in the *pot*."

Another sort of them are employed for different purposes. In John we read, "The woman left her water *pot* and went her way." They comprise even smaller vessels than these. Swift remarks, —

"A soldier drinks his *pot*, and then offers pay."

They have ever found a place in New England homes where thrift has prevailed.

Pothooks and Trammels. — These are noted appendages of the fireplace, where wood is the fuel, for holding pots and kettles. The first of them are short, crooked at both ends, and the last are much longer, alike bent, with two parts, one to be moved up or down, and fastened into the other. They are among the oldest standards of the kitchen. Till within a half century, the trammels would go far up the chimney, which had no crane, and be supported by a piece of iron across from one side to the other. The first essays in writing, by scholars, were formerly and frequently called pothooks and trammels. These, however companions of smoke and soot, have still done essential service in the culinary line.

Pottery. — This is a generic term to signify different sorts of earthen ware for domestic purposes. It is used by Layard to denote articles found among the ruins of Nineveh. It is signified by the passage in Psalms, "Thou shalt dash

them in pieces like a potter's vessel." It was abundant among the aborigines of Mexico. Prior says, —

> "He, like the potter, in a mould hath cast
> The world's great frame."

Press. — This is a case to hold clothes and other things. It was no stranger in the land of our fathers before they came to America. The idea of it was brought hither by them, and they soon gave it a sensible form. Their help-meets greeted such handiwork, as a convenient and nice receptacle for the apparel of their families. The press, though not like that which forces away goods and men for public exigencies, still continues to receive with readiness all which it can hold for the accommodation of its owners.

CHAPTER III.

Prospect Glasses, Punch Bowl, Quern, Reelers, Rugs, Salad Dish, Salt Cellar, Sauce Pans, Saucers, Savealls, Scales and Weights, Scissors and Shears, Sconces, Screens, Secretaries, Server, Salver, Tray, and Waiter, Settle, Shovel and Tongs, Shredding Knives, Sideboards, Sieves, Silver Ware, Skewer, Skillets, Skimmer, Smoothing, Flat and Box Irons, Snuffers and Snuff Dishes, Sofa, Spice Boxes, Spinning Wheels and Cards, Spit, Spoons, Squab, Stand, Standish, Stills, Stone Ware, Stool, Stoves, Strainers, Sugar Bowl, Sugar Tongs, Swab, Tables, Table Bells, Tablecloths, Tankard, Tea Kettles and Pots, Tea Table, Thimble, Tin Ware, Toasting Iron, Toothpick, Towel, Tray, Trenchers, Tureen, Tubs, Urns, Voiders, Warming Pans, Wash Basin, Wash Stand, Wooden Ware, Writing Desk.

Prospect Glasses. — These, for the rational amusement of bringing objects, unseen by the unassisted eye, within the range of vision, or those scarcely discerned to be plainly perceived, were among the household possessions of a few, who were fathers of our commonwealth. We find one of them, in 1684, for a watchhouse, valued at nine shillings and sixpence. As years have rolled on, and art has made advances, such instruments have been improved and increased. Milton remarks, —

> "The moon, whose orb,
> Through optic *glass*, the Tuscan artist views."

Punch Bowl. — For a long time, till 1800, this article, generally of china, was common in families of substantial means. For the most part, it held a gallon, and was placed, with other valuable ware, in a cupboard, at one corner of the room. The liquid called *punch*, from which the bowl derived its name, was a customary treat for company, but a prolific contribution to the gout. There was no suspicion of impoliteness, when all the guests successively partook of such drink from the same vessel. After 1800, though the bowl and its beverage declined in being fashionable, they

received their lowest level from the temperance reform, in 1826. Since, bowls of this kind have seldom or never been seen at parties, with flowing liquid, to create a habit of intoxication, and to excite an irrational joy at the cost of tenfold more sorrow. They are preserved in some families, as keepsakes of the past, and as signs of a departed custom.

Quern. — This was a hand mill. It is mentioned several times in the early inventories of our ancestors. It had small stones for its pulverizing process. Families used it to grind corn and other things, when water or windmills were wanting, or were at an inconvenient distance. Chapman wrote,

> "Some apple-colored corn
> Ground in fair *querns*, and some did spindles turn."

Reelers. — These appear to be the same as reels. Since the factories of our country have done the work which they used to do, reelers are scarcely ever seen in any of our households. Prior to such a change, few were the families who did not have them industriously employed. Being frames, on which yarn was wound into skeins from the spindle, it was amusing to see the busy young women show off their skill and expedition, in handling them for such a purpose. It was also a refined entertainment, when several were together in such labor, uniting their voices in notes of various music. So occupied, they had no experience of ennui.

Rugs. — These, as coarse nappy coverlets, for common beds, were used by our primitive families. We read that when Deborah judged Israel, Jael, as Cruden renders the passage, covered Sisera with a rug. Such articles have been little known among our furniture for the last half century, and, of course, the word denoting them is seldom applied in such a sense.

The term *rugs*, for the period just mentioned, has signified a sort of mats, placed in entries, for cleaning the feet. They are a great relief, when properly used by the careful, to the anxiety of neat housewives, lest their endeavors to keep clean shall be disappointed. All who wish to make others happy should be careful in this respect.

Salad Dish. — This was an article which helped make up the whole array for the dinner table of good livers. Its office, as well known, has been to present a wholesome and popular vegetable, as a relish for meats. It deserves a remembrance in the enumeration of family goods. Ben Jonson had his eye on it, when he wrote, —

> "You have to rectify your palate,
> An olive, capers, or some bitter *salad*,
> Ushering the mutton."

Salt Cellar. — Of some material and form or other, such an article is likely to have been invented far back in antiquity, to hold the salt then used. It was divinely commanded in Leviticus, "Every oblation of thy meat offering shalt thou season with salt." Anciently it was customary, in England, to have a large salt cellar placed in the middle of tables belonging to families of substance and rank. The guests who were placed above it, towards the head, were of higher station than those who were seated below it, towards the foot. Thence it became a general remark of persons who were highly respectable as to condition and character, they are above the salt, and of others, they are below the salt.

The salt cellar, thus known in England, was brought by emigrants thence to our shores, and has always held a place among the household effects of all families in comfortable circumstances. We meet with handsome cut ones in 1744. Position with us, in regard to the salt, is not allowed to be a standard of respectability so much as virtuous principles and conduct. There is need, however, for improvement in this respect. Factitious distinctions should always give place to those of true worth.

Sauce Pans. — These are well known metallic vessels, for boiling vegetables and fruits to improve the relish of meats. Though their vocation is humble in its nature, they are still noted for the frequent gratification they afford to the temperate taste. They have no ambition to be reckoned in one of its syllables as the primitive of the word which signifies impudent and such like undesirable qualifications. Even Dr. Johnson stepped forward as their knight errant. His de-

fence is, "I know not how this word (*saucy*) can be easily deduced from *sauce;* it may come more properly from *salsus.*"

Saucers. — These are often mentioned among the effects of our first inhabitants. The people then did not so closely associate them with cups as their descendants did after tea and coffee came into general use, and were drank from such vessels, and as we do for a like reason.

Saucers originally derived their name from being set on the table with sauce in them. They have long been hyperbolically applied to denote large organs of vision. Hudibras has the passage, —

> "Some have mistaken blocks and posts
> For spectres, apparitions, ghosts,
> With *saucer* eyes and horns."

Savealls. — These were among the family possessions of our early inhabitants. They continued to be far more extensively used while candles were the principal light of our houses, in the evening, than since the large substitution of oil, camphene, and other things, for tallow and wax. It may be well, for those not acquainted with *savealls*, to remark, that these were made of metal, fitted to stand in the candlestick, with pieces of wire to hold the small end of a candle, so that it might be entirely burned out. Some may think, that this was more particular than necessary. But it was a preservation of what would have been otherwise wasted, and in view of the ancient saying that "many a little makes a mickle."

Scales and Weights. — These were long before the days of Isaiah, who, in speaking of the Most High, says, "who hath weighed the mountains in scales, and hills in a balance." While money was scarce among our colonists, and barter was much more necessary than afterwards, scales and weights were in considerable requisition as family appendages. They are still numbered among household chattels, to some extent, and are very convenient occasionally to settle doubts as to the honesty of traders as well as to weigh the ingredients of cake made according to rule.

Scissors and Shears. — As to the latter of these, we read in Genesis, that "Judah went up to his sheep shearing." As shears are the scissors made larger, they both must date far back in human inventions. Essential in the making or repairing of clothes, scissors have always been, in New England, an appendage to domestic supplies. Their adroit and industrious use by the sisters of a family is far more honorable to them than skill exclusively employed on the harp, lute, or piano.

Shears have been generally employed by professed tailors. From Sidney we have the passage, "Alas! thought Philocles to herself, your *shears* come too late to clip the bird's wings that already is flown."

Sconces. — These had a branch, with a socket at the bottom to hold a candle, and a case about two feet high, filled with glittering forms of flowers, fruits, and animals, covered with glass. When the candles were lighted, the effect was brilliant.

The ornamental figures of sconces were made at a school in Boston, by females of that and adjacent towns. An account shows that Deborah, the daughter of David Jacob, of Scituate, attended such a school in 1716, and the family where she boarded charged her seven shillings a week. There is a pair of sconces, now extant, prepared, at the same school, by the mother of the first President Adams's wife.

Such articles, instead of a case, covered as above, sometimes had a looking glass, to reflect the light of the candle. Dryden has the couplet, —

> "Golden *sconces* hang upon the walls,
> To light the costly supper and the halls."

Screens. — These were probably among the first inventions for human comfort. They have been protectors of the eyes against excessive light, and of the face against hot sun, rain, snow, and wind. Those employed in the house, to stand on the table, or on the floor, were fitted accordingly, while others were made to be held in the hand. The latter were much more fashionable for out-door use, before umbrellas and parasols

became common. They are seldom seen in our day. Prior says, —

"To cheapen fans or buy a *screen*."

Secretaries. — These are not contained in the dictionaries of Johnson and other lexicographers. Their upper part is for books, and their lower has drawers for various articles. Besides, they have a leaf, which is turned over on movable supporters, for writing. They derived their name from scriveners, who used them. We hear and read of them as more fashionable for the last fifty years than before.

Server, Salver, Tray, and Waiter. — All these terms have been used to signify the same thing essentially. They have been employed for serving people, or waiting on them, with edibles of various kinds. Their form and utility are no objection to the belief, but rather an indication that they must have been among the first supplies for housekeeping. The Boston News Letter of 1718 contains a notice, that a person, who construed *tuum* to signify *meum*, had carried off a silver server. Addison observed, "A *salver* of spectators would be as acceptable an entertainment for the ladies as a *salver* of sweetmeats."

Settle. — This word was used by the prophet Ezekiel, relative to the altar of the temple. "From the bottom to the lower *settle* shall be two cubits." As used by our ancestors and their successors, the settle was generally made of pine, had a seat sufficient to hold four or five persons, and a high back to keep off the cold. Its location was in the kitchen, on the side of the great fireplace, next to the door, which let in the largest volume of air. They were common in our suburban towns till sixty years ago. Occasionally some of them are met with in country places, to remind us of social scenes that have passed away with the partakers thereof, and of household articles once abundant. Dryden says, —

"The man their hearty welcome first expressed,
A common *settle* drew for either guest,
Inviting each his weary limbs to rest."

Shovel and Tongs. — These were among the earliest arti-

cles of household furniture. They long stood separately on each side of the fireplace, sustained by two jamb hooks. Of steel and brass for the best rooms, they were kept finely polished. But as grates and stoves have been introduced, such old standards have been cleared away, so that, in many habitations, they are neither seen nor known. With regard to one of them, Spenser says, —

> "Another did the dying brands repair
> With iron *tongs*, and sprinkled oft the same
> With liquid waves."

Shredding Knives. — These instruments are not unfrequently found among our early household articles. They are intimated by the passage in Kings, "One gathered wild gourds, and *shred* them into the pot of pottage." They were and are employed to cut any thing into small pieces. The participial qualification given to such knives was much more frequently used in ancient than in modern times. It is a term now seldom used.

Sideboards. — These were tables for conveniences of the family, or party, while partaking of their meals in the middle of the room. Of various sorts of wood, they have been long known in our country, as well as in Europe. As made of mahogany, they have been used by many families the last fifty years, though considerably less for the latter half of this period than before. The time of their greatest reign was prior to the suppression of intemperance, when decanters covered a considerable part of their tops, with metallic labels, having Port, Madeira, Jamaica, Cognac, and such spirited signs to quicken the appetite for "an enemy which steals away the brains." Milton understood this even in his time, as his language imports: —

> "At a stately *sideboard*, by the wine
> That fragrant smell diffused."

Sieves. — It is likely that the primitive portion of the human family were contented to eat ground corn without separating the meal from the bran, but that they soon adopted the hand sieve to make such a separation. The Romans

were acquainted with this invention. Isaiah, the prophet, says, "And his breath, as an overflowing stream, shall reach to the midst of the neck, to sift the nations with the *sieve* of vanity." The good housewives of New England have ever been careful that the sieve should be so applied, that their families should not have bran, except for medical purposes, and other dispensables, in their bread, whether of Indian, flour, or rye, singly or mixed.

"Thy counsel
Falls now into my ears as profitless
As water into a *sieve*."

Silver Ware. — In the Scripture, we do not read of more valuable metals than iron and brass, as existing before the flood. But the writer of the Pentateuch mentions silver vessels of his time, as chargers and bowls. Each family of substance, among our earliest colonists, brought over some such property. They had spoons, cups, porringers, tankards, and other articles. Of those who left things of this kind were Rev. Nathaniel Rogers, of Ipswich, who had thirty-five pounds eighteen shillings' worth of it, and Rev. John Davenport, who died in Boston, in 1670, and had fifty pounds' worth. In 1656, a fruit dish, sugar spoon, a small salt, and a great one, besides a piece not particularized, were given to Harvard College by three persons.

Silver ware increased as the wealthy part of the population did, who, for the last sixty years, have multiplied it in dish covers, tea and coffee pots, slop and sugar bowls, fish and pie slices, ladles, knives and forks, etc., besides in the preceding articles. Expenditures in this direction have risen with, and sometimes above, pecuniary means. Independence, as to the real comforts of life, is often lost by the ambition of vying with others, who comply with fancy more than with respectable need in furnishing their habitations. Young remarks, —

"What nature wants has an intrinsic weight;
All more is but the fashion of the *plate*."

Skewer. — This, being a pin of wood or iron, is used to

fasten meat on the spit, and give it a regular form. As long as men have known the art of cookery, such an article is likely to have had a place among the kitchen implements. Though it be of minor consideration, it is still requisite to the credit of the cook and the satisfaction of the landlady.

Skillets. — Our dictionaries define them as being small kettles or boilers. Of iron and brass, they have always been common in our New England households. In one of these we find no less than six, in 1670. Such articles, though not of the noblest rank among the kitchen furniture, are very acceptable to those who use them, in point of usefulness. While they make little show, they do great good — an example which may be always honorably imitated by intelligent agents.

Skimmer, sometimes called Scummer. — It was from its primitive *scum*, which is used by the prophet Ezekiel: "Woe to the pot whose *scum* is therein." Used for taking fat and other substances from the top of boiling or cool liquids, the skimmer has always been among the culinary apparatus of our households. As it is constant in its cleansing office, so should every person be in purifying his heart from the collecting faults of his passions.

Smoothing, Flat, and Box Irons. — These are necessary appendages to every well-regulated laundry. The last was formed like a flat-iron, and was hollow, so that it could receive, whenever necessary, a red-hot piece of iron, suitably made. All of them were well known to our primitive grandmothers, who had learned to use them in their fatherland, so that their family clothing could bear examination, and be truly called nice. Such employment is far from being disreputable to those of their daughters who practice it; it is a a compliment to their correct view of female duty and of proper independence.

Snuffers and Snuff Dishes. — Both of these are mentioned in Exodus. The latter were for holding the former. They were well known to our primitive fathers and mothers. To be sure, when any of them burned pitch pine knots, snuffers had no employment. But snuffers befriended the eyes of our

ancestors, as they have ours, with respect to the trimming of candles and lamps. Since, however, astral, camphene, and other lamps of new invention, have been in vogue, they have had far less work to do than formerly. Their fearlessly cutting off the excrescence which prevents the artificial light from helping our vision, should suggest to us the duty of thus dealing with all the preventives which keep our minds and hearts in intellectual and spiritual darkness. Taylor refers to them: "Against a communion day, our lamps should be dressed, our lights *snuffed*, and our religion more active."

Sofa. — This is supposed to be a word of Eastern origin. There can be little doubt but that the thing it signifies was anciently known in the same quarter, as of some material and form or other. Though not mentioned in our early inventories, yet the sofa was probably known then under some such term as *settee*. It began to be common in our large towns forty years ago, where it now abounds. Within eight years, its ease has been made more easy, to a considerable extent, by stout wire springs. The language of the world is, Give us comfort in furniture, as well as speed by steam, and velocity in electric communication.

Spice Boxes. — Such articles were probably known to the ancients. We read in Kings of a traffic carried on by spice merchants. What they so traded in was too valuable to be kept without some safe receptacle. Part of our old inventories contain spice boxes. These, of various forms and substances, have come down to our day. The aroma, which they emit, is figurative of the beneficial influence which should go forth from every human life.

Spinning Wheels and Cards. — These were known in ancient times. For over a century, they were considered no dishonor to any of our primitive families, whether rich or poor. Such were their necessities, households of all conditions were obliged to spin and weave their cotton, wool, and flax. As their ability increased and foreign manufactures were imported, not a few of these instruments of industry disappeared. Still many of our families in town, and especially in country, had their hand cards, wheels, and not a few

weaving machines, as all along from the beginning. Till down to the conclusion of our revolutionary peace of 1783, and even ten years afterwards, the mothers and daughters of numerous families, when they had cleared away household matters, commenced carding, spinning, and often singing as a cheerful accompaniment. Little, comparatively, was heard then, as to the question, What shall we do with an hour or two of leisure?

Though we would not require "all work and no play," yet we must confess, that the sight of our sisters, if not at their distaff, still at some useful daily employment, is far more satisfactory to us than to behold them too long at a piano, however delighting us with strains like those of Orpheus. Who can sound the depth of admiration with which Collatinus, returning from camp without any notice, found his beloved wife, Lucretia, busily engaged with her maids in spinning. Such industry is an indication of higher excellence than constant devotion to light amusements.

Spit. — This, being a long iron prong, on which meat is put to be turned before the fire, must have been known far back in antiquity. "Domestic Life in England" says that, prior to the invention of jacks, poor boys were hired to turn the spit, and that they thrived on the gravy. Such an article of cookery was among the kitchen utensils of our primitive inhabitants. It continued to fulfil its office in all regular families, till excluded from many of them when supplied with cooking stoves and ranges.

> "Lest that thy wives with *spits*, and boys with stones,
> In puny battles slay me."

Spoons. — These, as concave vessels with handles, must have been among the earliest furniture of the family board. We read in Exodus, as to articles for the table of the tabernacle, "Thou shalt make the dishes and the spoons thereof." The first settlers of our soil had spoons of wood, pewter, and silver. They had others, called *alchymy*, which were made of "pan-brass and *arsenicum*," or of "copper and *auripigmentum*." These, not considered wholesome, as chemical

science taught their effects when put in contact with other substances, lost their popularity. The former, with those of washed iron, large and small, have come down to our day. From Pope we have the words, —

> "Or o'er cold coffee trifle with the *spoon*,
> Count the slow clock, and dine exact at noon."

Squab. — This was a kind of sofa or couch. The word is commonly applied to unfledged pigeons. But it appears in a Boston advertisement of 1741, as though it was a well-known comfort among household appurtenances. Swift makes the remark, —

> "On her large *squab* you find her spread."

Stand. — As the bearer of various articles in domestic use, the stand was no stranger to the ancients. One of its brightest services has been to bear the lights of the candlestick and the lamp. For the knowledge which it has long been instrumental in pouring upon the minds of the literati, it deserves no ordinary niche in the fame of family furniture.

Standish. — This is found among the chattels of the New Englanders. Though its construction is simple, it has an off-hand utility, suited to its purpose. Its principal description may be learned from the humorous testament of Swift: "I bequeath to Dean Swift, Esq., my large silver standish, consisting of a large silver plate, an ink pot and a sand box."

Stills. — These, of a small size, and generally made of tin, were owned by some of our ancient families. They were employed for the distillation of substances like those of roses, tansy, spearmint, wormwood, peppermint, and penny-royal. They were owned more, of course, where such things abounded than where they did not. Some of them are still used in country and suburban towns. In describing the bee, Cleaveland, an English author, remarks, —

> "The *still* of his refining mold,
> Minting the garden into gold."

Stone Ware. — This, not so brittle as some other wares, has long been serviceable among civilized nations. We read

of it on the occasion when our Saviour turned water into wine. "And there were there six water pots of stone." In the form of jugs and other vessels it has been used by our population from their early residence here to the present.

Stool. — This, being a seat without a back, for one person, was probably among the first inventions for household furniture. Accounts of it are of ancient date. We have the story of the wise and benevolent Shunammite and the prophet Elisha. "She said unto her husband, Behold now, I perceive that this is a holy man of God. Let us make a little chamber, I pray thee, on the wall; and let us set for him there a bed, and a table, and a *stool*, and a candlestick."

Stools were very common in most of our primitive families. They are seldom known or mentioned now among front room furniture, except for seats at pianos. But their purpose is answered by such things as the finely wrought *tabouret*, with mahogany legs.

Footstool, used to rest the feet on, is several times met with in the Scriptures, figuratively as well as literally applied.

Stool of repentance was an elevated seat in the kirks of Scotland, and also in some of the New England churches, for transgressors, who had labels of their offences on their persons, so as to be seen by all the worshipers. Spenser says, —

> "Ne sittest down on that same silver *stool*,
> To rest thy weary person in the shadow cold."

Stoves. — Beckmann, in his history of inventions, observes that however the Greek and Roman authors give imperfect information as to the manner in which the ancients warmed their houses, yet it is sufficient to show that they had the firepan, or portable stove, in which they kindled wood or put burning coals, and then carried it to the room where they wished it should stand. We read in Exodus, "His *firepans* and all the vessels thereof thou shalt make of brass."

The articles here specified were used, to some extent, by our primitive inhabitants. In 1652, John Clark was allowed, by the legislature of Massachusetts, ten shillings, for three

years, from every family which used his invention for saving wood and warming houses at little cost. After trial for this period, he was granted the same privilege during his life. The iron plate or German close stoves were common, for stores and public places, before our revolution of independence.

Stoves with an open front, after the plan of Benjamin Franklin, were made at the furnace of James Byres & Co., 1787, in Springfield. These were considerably used fifty-five years ago. In 1812, the large brick stove, after the Russian pattern, was adopted by some families; but, being far less comfortable than expected, it was laid aside in a few years. When hard coal, called, in the Bay records of 1637, "iron stone," began to be generally burned, a quarter of a century since, close stoves, beside grates, came into vogue, and have become both multiform and multiplied. Beaumont remarks,

"*Stoves* which could autumn of cold winter make."

Foot stoves, employed by females about the house, at public worship, and on other occasions, when abroad, in cold weather, were very common till the introduction of large stoves in all such places. They were made of oak or tin, perforated with holes to let the heat out. They had iron pans to hold the coals. It was formerly very common, on the Sabbath, to see boys, either as sons or servants, carrying them to the meeting houses for the comfort of the female part of the worshipers. Not unfrequently, while they were so accommodated, some of the male hearers would knock their almost frozen feet so as to disturb the audience. A hint from the minister would occasionally come to them — "My hearers, a little more patience, and I shall be done."

Strainers. — These, of wooden and metallic substances, are likely, from their form and utility, to have been known among the ancients. Separating the fine from the coarse, the pure from the impure, in nourishment and other things, it holds no despicable stand among the kitchen utensils. Blackmore has a figurative reference to them —

"The insinuating drops sink through the sand,
And pass the porous *strainers* of the land."

Sugar Bowl. — This has been an inmate of the families who have used sweetening, and there are few who have not done it in the present century. When tea and coffee were unknown among our population, the sugar bowl was almost as much of a stranger to them. As those liquids gained upon the liking of our inhabitants, so did this vessel show itself on the table, as a needful accompaniment. So strongly has it become intrenched in the public appetite, not only for the morning and evening drinks, but for many others, to which it imparts a pleasant taste, there is little prospect that it will be put aside and pass out of mind.

Sugar Tongs. — Such articles have been no strangers to the ladies who have presided over well-spread boards, since these have presented chocolate, coffee, and tea for morning and evening meals. While aiding to prepare the liquid with a pleasant taste for the partakers of it, they are not gifted with power to do the same for themselves. Their office, being thus emblematical of the benevolence which acts for others, but not for itself, gives them more than common claims to attention. Of silver, and rarely of gold, they are more carefully looked after than most other household articles. As domestic means of support have enlarged, so have such implements increased.

Swab. — A sort of mop for washing floors as well as decks of vessels. The ease with which it can be made, and its adaptedness for cleaning, lead us to believe that it was introduced into the first habitations of men. The poet of Avon mentions those who used such an article. It must have had its place among our primitive furniture. It has come down to our day, indorsed with an objection by thorough scourers, that it is less effective than cloths in their sturdy hands. Though its service is menial, it acts a useful part, and affords pleasure to the lover of outward as well as inward purity.

Tables. — For holding food, from which families take their meals, they are likely to have been among the first inventions of men. David charged Solomon, "Show kindness unto the sons of Barzillai the Gileadite, and let them be of those that eat at thy *table*, for so they came to me when I fled

because of Absalom thy brother." Among the ruins of Nineveh, metallic tables have been discovered.

Of the earliest tables in New England, now extant, is the large oak one, said to have been brought over in the Mayflower, to Plymouth, and owned by the first Governor Winslow. Of different species of wood and various sizes and forms, tables have abounded among our households, as these have been formed and continued.

"To turn the tables" is an expression significant of change in the position of two contending parties — a metaphor denoting the vicissitudes of fortune experienced at gaming tables.

Table Bells. — These have been long used in families of large towns, who have kept servants. As well known, they have been rung by some one at table, when attendants, out of the room, were needed. They appear in a Boston advertisement of 1765. They are not generally popular with those who are subject to their call. This is more so in a country like ours, where due service, for the greater part, is not properly considered.

Table Cloths. — The practice of covering tables with cloths is of long standing. We read the divine command to Moses and Aaron, "Upon the table of show bread they shall spread a cloth of blue." Various have been the fabrics and colors of such cloths, used in New England, as well as elsewhere.

Tankard. — This is defined by Johnson, "a large vessel with a cover for strong drink." Arbuthnot observes, "Marius was the first who drank out of a silver tankard." Though it is not safe to assert that any individual of former ages was the first in any custom, still the quotation indicates that the vessel mentioned was known anciently. As made of pewter and silver, it was common in our mother country when immigrants came thence to people our land. It has continued to be used in some families, though many others, who have banished cider and beer from their tables, give it no place among their drinking utensils.

We read in the News Letter of 1704, "Stolen from Mrs.

Susanna Campbell, widow, in Boston, a silver *tankard*, that holds about two quarts, has Sir Robert Robinson's coat of arms on the fore part of it, wherein are three ships and the motto in Latin." Happy are all who come not within the category of Ben Jonson —

"Hath his *tankard* touched your brain?"

Tea Kettles and Pots. — These were little known here, by such a name, during the first century of our settlement, and not abundantly in the second, till sixty years ago. When our provinces banded to discourage the use of tea, and thus its importation from England, to avoid the tax, such utensils, when seen or mentioned, suggested thoughts of revolution and independence.

Tea Table. — When the herb implied in this phrase began its reign among our inhabitants, such a table was not contained in the vocabulary of domestic goods. But it soon became associated with pleasant thoughts of the enjoyment experienced over it, in company with friends, as they drank their two cups of India liquid. Few were known to have indulged the habit, as Dr. Johnson did, of taking a dozen or more.

So strong was the attachment of some good wives, whose husbands were zealous whigs, to such a table, and what it sustained, as tradition relates, they would secretly indulge their liking for them, even when covenants were made by others to lay them aside, so that England might realize but little from their system of taxation.

Though tea tables may not have been abundant before our peace of independence and our prosperous trade with China, yet they have been so ever since. The popularity of them in our fatherland is indicated by a remark of Addison — "One has a design of keeping an open *tea table*." But however hospitality of this kind may be agreeable, no doubt its abuse often produces a disorder of the nerves, injures the health, and causes much unhappiness. Paul wrote to the Corinthians, "Every man that striveth for the mastery is temperate in all things."

Thimble.—This is derived, as Minshew supposes, from *thumb bell.* As a metallic protection of the fingers, which ply the needle, they probably can claim an ancient origin. It has always been an indispensable article in every industrious family of New England. In its place and at proper times, it is far more becoming the daughters of the Puritans than rings of the finest gold set off with the costliest diamonds. To guard the fingers with such an article, in useful sewing, is an efficient means of guarding the character against vain inclination, and the heart against bitter reflections.

Tin Ware. — The metal here indicated was known in the time of Moses, who died 1451 years before the advent of our Saviour. It was brought from Cornwall, by the Phœnicians, 1100 years before the same era. It is probable that various household articles were made of it, in those early periods. Such ware was used by our primitive families, and has come down to our day. Of course, part of it was introduced and named in different years, as it was fitted for particular things. For instance, coffee and tea pots came into vogue when the liquids did for which they were intended. Ware of this kind, after serving in compliance with its purpose, was generally kept on the kitchen shelves, with its pewter and brass companions, to compliment the niceness of its female supervisors, according to its lustre. Though formerly called Jupiter by the chemists, it is far from holding the rank among metals which that mythological character did among the idols of the Greeks and Romans.

Toasting Iron. — This is the well-known article for drying bread before the fire, so that it may be eaten with or without butter. It has long thus contributed its share in preparing food to suit the taste and appetite of its proprietors. It was known to the first occupants of our soil, and to their ancestors. Pope wrote the couplet, —

> "Some squire, perhaps, you take delight to rack,
> Whose game is whisk, whose treat a *toast* in sack."

Toothpick. — This, for cleaning the teeth, was known in the old world before our country was settled. We read of it in

Elizabeth's reign. It is not unlikely that the first man, Adam, was acquainted with it, of some material or other. In 1720, the only one of our public prints mentions "a silver *pick-tooth* case." The toothpick will probably be fashionable with some as long as teeth last and food remains for them to masticate.

Towel. — This, as used for wiping the hands and face, must have been common among the ancients. John records of the Saviour, "He took a *towel* and girded himself." Of different materials, it has been handed down by our first settlers. Its frequent employment on our persons has rendered it as our familiar acquaintance and our indispensable friend.

> "The attendants water from their hands supply,
> And having washed, with silken *towels* dry."

Tray. — This, being different from another article of the same name, is made of wood, and used for having food chopped in it, or carrying such things as fish and meat. It holds a respectable stand for usefulness. Gay has the line —

> "No more her care shall fill the hollow *tray*."

Trenchers. — The signification of this term here is wooden plates for food. They were both square and round. It is likely that in the first form they were among the earliest furniture of the table. The Romans had their *scutella quadrata*, or square trencher, and *scutella orbiculata*, or the round trencher. They were used in Old England when New England began to be settled.

In one of our families, the father of which died in 1654, we find one dozen of them. The households who could not afford to buy pewter ware employed trenchers altogether.

A story is told of a deacon in Connecticut, which informs us that he was visited by one of the brethren. After mutual salutations, the latter remarked, "I have something to say." "What is it?" asked the former. "I think you are proud, deacon, because I am informed that you use round trenchers in your house." "It is true," answered the accused. The sequel showed that he was a turner by trade, and exercised

his taste and skill in making trenchers round for his family, rather than square. But such ware, in the opinion of the people, being too near the natural material, does not appear so plenty after 1662 as before. Though seen occasionally, even in our day, for other uses than to hold food at dinner, it long ago gave place to earthen plates for the last purpose. Locke remarks, "Many a child may have the idea of a square *trencher*, or round plate, before he has any idea of infinite."

Tureen. — This is a deep vessel, used mostly for soups. With such a name, we meet it in 1758, as though it was known previously. However named by the nation who are noted for their attachment to soups, we will indulge none of the prejudice against it which our mother country formerly did against them, and so in return. While holding its place, and administering to the appetite of those who like its smoking contents, it should have our estimation according to its utility.

Tubs. — As large wooden vessels, generally for washing clothes, they must have had an early origin. We read of Diogenes, who lodged in a tub, to show his independence of social comforts; and while so situated he was visited by Alexander, and desired this conqueror not to stand between him and the sun. The coopers of London, who made tubs, were incorporated in 1501. The immigrants to our shores were, of course, acquainted with such appendages of a washing day. One of our early inventories mentions them. They are still generally used by our families, though various machines have been invented and sold to supersede them. Experience has shown, that however these contrivances do, yet the tub, with soap and good hard rubbing, do much better. Another sort of tubs, frequently named in our early accounts of estates, are powdering tubs. These were used for salting down meat. They contributed to the preserving of sustenance for the body, while the former did the same for its cleanly appearance.

Urns. — These have been employed to contain hot water, coffee, and tea. They are so formed as to admit a heater

to keep these liquids warm. They have been long used, and still are by some of our families. They have been constant at their post, and have liberally dispensed what was committed to their charge. Not like Vesta's for the consumption of fuel, nor that in the sign of Capricorn, nor those to hold the ashes of ancient heroes, they discharge their appropriate duty and conform with the motto, " Mind your business."

Voiders. — These are baskets, in which broken food is carried from the table. We meet with them in an advertisement of 1741, as though they had been no strangers among kitchen collections. Cleaveland, an English author, has the passage, " A *voider* for the nonce."

Warming Pans. — We find these among the chattels left by a part of our first inhabitants. Made of brass, and with long handles, they were formerly much more used, in cold weather, for imparting heat to the bed, than they have been for the last thirty years. An objection to them has been, that the comfort which they afford at first soon passes off, and renders the body not susceptible of warmth, by means of bedclothes, as it would otherwise have been. But whether this theory be true or not, one cause of their being laid aside in some degree is, that they are far less needed in houses warmed by furnaces or stoves than they were before such heat conductors were fashionable. We are, at this point, reminded of the advice once given to Timothy Dexter of Newburyport, that he had better send a large number of warming pans to the West Indies, and also of his sending them to his great profit, because their covers answered for strainers, and the other parts for dippers of molasses. Though no other person is likely to make so good a speculation on such articles, yet they are likely to be turned, for the most part, from their former use, as, in a different respect, his were in the place where they were sold. Thus treated, they will fare no worse than other things once popular, but now neglected. So passes the glory of the world.

Wash Basin. — This was known in the days of Moses. Its fitness for families indicates that it must have been

invented long before his time. For its cleansing use and healthful efficacy, it holds no mean estimation among household utensils.

Wash Stand. — Though we do not find this far back in the annals of housekeeping, still it was probably known among the ancients. Of various materials and forms, it has become increasingly used among our population for the last half century. Its convenience, and the tendency of its proper use to comfort and health, justly claim for it an early remembrance in the outfits of newly-formed families.

Wooden Ware. — This, as of the simplest kind, must have been among the earliest manufactures. It has always been used in New England, in the shape of bowls, trays, buckets, pestles and mortars, ladles, etc. The portion of it in the form of tablespoons and trenchers, both round and square, was common in the first century of our settlement. The food, served upon it to supply wholesome appetites, was as sweet and invigorating as though it was eaten from the finest gold. The greater part of human wants are imaginary. Vast amounts of wealth are consumed in gratifying an ambition to have more costly furniture than others, and are thus lost as to all useful purposes.

> "He that holds fast the golden mean,
> And lives contentedly between the little and the great,"

acts like a wise steward of divine bounty.

Writing Desk. — This, as well known, is fitted with implements of writing. We meet with one for sale in 1715. It was probably known in England before our fathers came thence to inhabit these shores. For the improvement and happiness which it has been the means of affording, it deserves some higher grade than other implements contributing only to physical benefit.

REMARKS.

1. *Furniture of former and latter periods.* Times change, because mankind, in carrying out their inclinations, impart to them their varied appearances. Such alteration is evident in implements of housekeeping as well as in other things for human accommodation. Taking a bird's eye view of domestic furniture, from the first settlement of New England to the present, we perceive that, as a general consideration, its articles have gradually increased in cost and quantity. What in primitive years was regarded as a thrifty outfit for the bride, either from her own resources or those of her relatives, would now be looked on as very deficient, in style and price. The question, with regard to such difference, whether public opinion, the occasion of it, has exerted its power correctly and safely, is one which deserves our consideration. If such an opinion indulge a taste more for the ornamental and extravagant, than the useful and proper, it needs be checked and counteracted. It should be so modified as to encourage the fitting up of our habitations with suitable furniture, consistently with avoiding the extremes of meanness and waste. Whoever, in this respect, keep the lion of fashion at bay, set a worthy example, and are benefactors of their race.

2. *A very comfortable companion for household appurtenances is economical contentment.* It is neither the abundance nor moderate supply of such things which is most essential to the enjoyment of them. This may be verified by a visit to the palace and the cottage. In both of these places you may find those who are well pleased with their situation, and those who are not.

Some, whose abodes are fitted with all that is serviceable and tasteful, are still unsatisfied. They see articles, or hear of them, of which they have no present need, but yet they are uneasy until they are purchased and placed within their own doors. Still, the things longed for, soon after they are

domiciliated, lose their charm, and the owners of them are on the busy lookout for a further supply. Thus changing, they are lavish of money, which might be better expended; they lose the respect of the prudent, whose good opinion they wish to retain; and, what is more, their own conscience rebukes them, as unwise stewards of divine bounty.

We could wish that this class were all who so rendered themselves unhappy. But there are others, as already intimated, who, on a smaller scale, though one essentially the same in principle, act a similar part. They are alike guided by fancy more than by reason, and murmur because they cannot fare sumptuously in their domestic establishment. The law of Providence awards to them the bitter experience which it does impartially to those of more means, who disregard its injunctions.

The inquiry by those who thus suffer may occasionally be, Who will show us any good? We say to them, There is relief. Hearken to advice, and it shall be well with you. If you will turn from your course, will properly square your wishes and expenditures with your means and wants, dismiss your uneasy desires to surpass your equals, and rest satisfied with the domestic supplies around you, judiciously altered as circumstances permit and require, your heart shall be free from many vexations, and the light of peace shine upon your soul. Thus you will know, from happy experience, that economical contentment is to your household appurtenances a companion which will afford you much comfort, and is worthy of your constant cultivation.

3. *While blessed with well-furnished tabernacles here, we should not forget the need of others hereafter.* It is, indeed, a favor to have a home with all the essential appliances for convenience and comfort. Around such a place, protected by the arm of well-administered civil authority, and graced with the kindly interchange of domestic affection, our thoughts may often cluster in pleasant associations, and our memory be glad in its joys departed and expected. But it should not be the only centre of our hopes and fears, our motives and actions. It is divinely bestowed on us, that we

may often bring to mind that there is another world without end, and make this truth the subject of our consideration, and the occasion of inquiry, What will be our abode there, and what the principle and life essential to fill it with the bliss of perfection? Arrested by such instruction, dimly shadowed forth by the light of nature and lucidly taught by revelation, we should shake off the drowsiness occasioned by the opiates of earthly attractions, and frequently commune with endless realities to come. It not only accords with our obligation, but also with the soundest dictates of propriety and wisdom, for us to fix our musings on tabernacles above, to be well assured of the spiritual dispositions which render them meet for the society of the redeemed. As we look into them with the earnest eye of faith, opened by the hand of the Saviour, we perceive that human imperfections have no place there, that every faculty of the soul is filled with the fullness of resemblance to his moral image, and is entirely harmonious with the songs and services of the innumerable multitude who surround his throne. We should not merely have these views, as the pictures of our imagination, but we should seek to become partakers of them according to his immutable and righteous directions. Who, then, are wise? Let them so improve the enjoyment of their temporal abodes as to lay up the preparations of piety for everlasting habitations. It is to all such that the words of our divine Master have an immediate and hopeful application — "In my Father's house are many mansions. I go to prepare a place for you, that where I am, there ye may be also."

PART SECOND.

FASHIONS OF DRESS.

This subject is far from being so simple as to be very easily handled with perspicuity and attraction. Still it claims to have its share of attention and the best treatment in our power to bestow. It must not be turned aside. We will commence with some of its less valuable, though not less necessary, articles.

FASHIONS OF DRESS.

CHAPTER I.

Shoes, Buskins, Pattens, Clogs, Galoches, India Rubbers, Overshoes, Snow Shoes, Boots, Congress Boots, Gloves, Mittens, Ruffs, Bands, and Shirts.

Shoes. — These were called *shoon* by Milton and other ancient writers. Being requisite to protect the feet in all climates, they must have been, in some form or other, among the first inventions of man. When the Most High was about to commission Moses as the leader of Israel out of Egypt to the land of promise, he said to him, "Put off thy *shoes* from off thy feet, for the place whereon thou standest is holy ground." These were of the kind known as *sandals*, or soles variously fastened round the feet. They were pulled off when persons entered a place which they deemed sacred. Such usage prevails among the Mahometans to this day. The Romans had their shoes taken off by their servants when they entered a house as guests to a feast. A similar practice prevailed among the Jews. It appears on the occasion when Abraham said to the three angels, "Let a little water, I pray you, be fetched, and wash your feet." Xenophon informs us that the ten thousand Greeks, who had followed the younger Cyrus, being in want of shoes, as they retreated, were compelled to cover their feet with raw skins. We are informed that other shoes of the Romans, as well as of the Jews and Greeks, covered half of the leg, were open in front, and, fastened with leather thongs, were denominated *corrigiæ*. Slaves of the first among these three nations wore no shoes, and their feet had a chalky appearance. Hence they were called *cretati*.

Thus mentioned in the earlier ages of the world, shoes of

different forms have had their several periods of prevalence. For settlers who came over in 1629, one hundred pair were provided. Part of them were of the quality described in the following contract: "Agreed with John Hewson to make eight pair of welt neat's leather shoes, crossed on the outside with a seam, to be substantial, good over leather of the best, and two soles, the inner sole of good neat's leather, and the outer of tallowed backs." An account of merchandise, given in Boston, in 1646, mentions six pairs of slippers, usually assigned to the shoe class. Among the property of Robert Turner, deceased, as exhibited at a probate court in the same town, in 1651, we have the following items: 23 pairs of children's shoes at 9d a pair; 29 pairs of 11 at 4s. 4d.; of 12, 4s. 8d.; of 13, 4s. 10d. a pair; and also 20 dozen wooden heels, at 8d. a dozen. A quantity of Russia leather was appraised with the preceding. The highest price of men's shoes, in 1670, was 5s., and for those of women, 3s. 8d. In 1672, a committee of Boston, considering that people in low circumstances "will wear no other shoes or boots generally but of the newest fashion and highest price," propose that a law be passed, that no shoemaker shall sell, to any inhabitant, shoes of 11 or 12 sizes above 5s. a pair, and so in proportion as to other sizes.

As indicative that such manufactures continued to be imported from abroad, the News Letter of 1712 contained a notice, that shoes and slippers, made in Europe, are for sale. This paper informs us that, the next year, a servant ran away from the Rev. John Wise, of Chebacco, having on "wooden heel shoes." The same print advertises, in 1714, "French Fall" shoes. An account book of our metropolis, under date of 1740, charges those called Spanish and Morocco shoes.

When our country was first occupied by Europeans, those with round and peaked toes were fashionable, and particularly the latter. Some — denominated *exquisites*, in modern parlance — appeared in London, with the shoe, then called *forked*, nearly as long again as the foot. This was not entirely a new thing under the sun. In the reign of Richard II.,

who was murdered in 1400, his queen introduced shoes so peaked as to need being held up by chains fastened to the knees. The shoe toes so kept up were called "crackowes." Edward IV. proclaimed that such beaks should not exceed two inches beyond the feet, "upon pain of cursing by the clergy," and a fine of twenty shillings. We are told that Henry Plantagenet, Duke of Anjou, had the toes of his shoes two feet in length, so that he might conceal a large excrescence on one of his feet. His example set the fashion for multitudes. An imitation of the foibles more than the excellence of the great has long been a fault with the larger portion of our race. Under Henry VIII., shoes, called *pantoftes*, having cork soles, bore up their wearer, two inches from the ground. Such a mode of adding to the human stature was common among the ancients. Considering that the chief object of most among the primitive planters of these shores was religious liberty, and that they brought with them the predilcctions of Puritans against full compliance with the *beau monde*, it is hardly to be supposed that they indulged themselves, or their visitors from abroad, in the excesses just related. Thus actuated, our fathers wore toes moderately peaked, which continued until 1630, then gradually lessened, and were succeeded by a greater share of round ones. Still it was no protracted period before the peaked toes rallied, and renewed their hold on public attachment. By 1650, they had so revived in this and the mother country, that Bulwer, in his "Artificial Changeling," remarks, "Our boots and shoes are snouted that we can hardly kneel" in the house of worship.

About 1689, square toes made their appearance. These, also, had their prototypes. They had come under the lash of law, but were not scourged from human remembrance and readoption. In the reign of Mary, who died 1558, there was a proclamation issued, that no person should wear shoes over two inches wide at his toes. Thus preceded, shoes of this kind held their standing among our ancestors until 1737. Then, according to the authority of the late worthy Dr. E. A. Holyoke, of Salem, they began to lose favor in the eyes of

the community. Still, then, as ever since, general custom was not absolutely influential upon all individuals. In our newspapers from 1716 to 1735, round toes more, and peaked ones less, form a part of the description given of the shoes on runaway slaves and servants. A retort by one who takes the signature of a female, in the Weekly Rehearsal of Boston, in 1732, on strictures relative to the dress of ladies, follows. "Shoe toes, pointed to the heavens, in imitation of the Laplanders, with buckles of a harness size." From 1737 shoe toes continued, in a small proportion, round, and became mostly pointed. Of this shape they lasted, as we remember, until about 1825, when they began to be succeeded by square ones. These being at first unpleasant to the eye, which likes the line of a circle more than that of a square, had intrenched themselves, by 1833, in general preference, and were slowly increasing their width. But unenforced by sumptuary enactments, they gave considerable way to round ones, in 1836, which have since been on the advance. From present appearance, these bid fair to leave those far behind, neglected though not forgotten, until another revolution in fashionable taste.

The shoes of females have participated, in common with those of the other sex, in shape and alteration, as previously related. In 1716, laced shoes for women and children are advertised in a Boston paper. Two pairs of shoes for children were charged, in 1695, at four shillings sixpence each. They have had heels of considerable height, while those of males were not so low a century since as they have been in our day. Cowley, who died in 1667, makes a remark applicable to New as well as Old England, about his surprise "to see ladies wear such high shoes as they cannot walk in without one to lead them." This language of his was, no doubt, hyperbolical. Still, it gives us an idea of the prevalent excess to which he referred. By 1714, such heels had lost some of their altitude. Still they were common until fifty-two years ago, under the name of *cross-cut* heels. Small girls, as well as women, wore them. Before 1712, and then, it was customary for the laboring classes to have wooden shoe heels.

The French neutrals, brought from Nova Scotia and distributed through the colonies in 1755 and '56, often wore wooden shoes, according to the long custom of their fathers. Previously to 1689, as well as in that year and afterwards, ladies had their dress shoes of silk and satin richly embroidered. We call to mind, that it is about thirty-eight years since right and left shoes for males began to make their appearance. These, being more for neatness than durability, are now generally worn. It is evidently an old fashion revived. The author of Domestic Life in England gives the likeness of a rich and ancient sandal fitted only for the left foot. Shakspeare speaks as follows of his smith:

> "Standing on slippers, which his nimble haste
> Had thrust upon contrary feet."

Not long after the settlement of our colonies, when the want of food was comfortably supplied, and attention was turned by some to modes of dress, the fashionables of both sexes had large knots or roses of ribbon, prevalently green, on the instep of their shoes. For this purpose, ribbons of all colors, except white, the emblem of the fallen house of York, were fashionable in England. The red, denoting the house of Lancaster, was the most liked. Others wore strings and buckles. Some of the strings were so valuable as to appear in the account of estates; as, in one rendered in 1645, of Mrs. Dillingham's property at Ipswich. Sewall, in his diary of 1674, notes that he desired his brother, going to Boston, to buy him a pair of shoe strings there. Buckles prevailed, and part of them, by 1702, were quite large. Subsequently, they gave place to strings. By 1740, buckles reappeared. When the house of Governor Hutchinson was ransacked, in 1765, one of his daughters lost a pair of silver laced shoes, and "stone buckles" for the same, and his son missed a pair of silver buckles for a like use. They increased to fifty-seven years ago, when strings put in their claim to public favor, and, since 1800, have had it generally allowed until the present time. True, a few venerable gentleman, the representatives of by-gone customs, are occasionally seen with their

great buckles. Wade's British Museum says, that after the recovery of George III. from his first illness, great quantities of buckles were made, and dispersed through his kingdom. He went to St. Paul's without buckles. Then shoe strings took their place, and Walsall was nearly ruined by the change. While appendages for the feet are properly provided, true ornaments of the mind and heart should not be neglected.

Buskins. — These, in modern periods, have signified a high shoe or half boot. They are said to have been introduced by Æschylus, who died 456 B. C. They appeared chiefly on actors of the stage. Hence classical authors have used the word expressing them as tragedy itself. Confined to histrionic companies, the buskin had very thick soles, so as to give them the appearance of gigantic height in their personation of heroes like Hercules. Dempster informs us that it was also worn by young women who wished to seem much above their stature, and by travelers and hunters who were called to pass through miry localities.

As worn by our fathers, the sole of the buskin has varied with that of the shoe and boot. It has chiefly differed from these in that it is higher than the one and lower than the other. At first thought, we may suspect that our Puritan ancestors would expunge buskin from their vocabulary, because they immovably set their faces against all theatres, whether comic or tragic. Still they did speak and write it, as occasion required. We find in their inventories of estates buskin mentioned as a common term. Several of such documents, presented for examination in Boston, in 1639 and 1645, contain references to deceased persons as having been the owners of such articles. One of these individuals was Thomas Lamb, of Roxbury. Though the expression has long ceased in New England, as applicable to coverings for the feet, yet the thing which it once denoted has remained and continues in our day. As bearing on this topic, we have the following words of Pope : —

> "Here, armed with silver bows, in early dawn,
> Her *buskined* virgins traced the dewy lawn."

Pattens, Clogs, and Galoches. —The first were of wood, with an iron ring on the sole, to keep the feet from moist ground. Gay observes, in commendation of this article, —

> "And the pale virgin on the patten rose,
> No more her lungs are shook with dropping rheums,
> And on her cheek reviving beauty blooms."

The second were like pattens without the ring. They were used by females in England before the arrival of the Normans, in 1066.

In 1717, nineteen pairs of the former, and seven pairs of the latter, were sold, by one of our traders, at fifteen pence a pair. The New England Weekly Journal, of 1729, advertises pattens, and of 1741, these and clogs, for sale, as in general use. A lady of Boston, in 1764, had three pairs of clogs at four shillings each pair, and another at five shillings fourpence, stolen.

Galoches were of thick leather, and open at the heel, for the same purpose as pattens and clogs.

All these health preservers were generally used by our prudent grandmothers and their daughters until within fifty-seven years. They were succeeded by shoes with soles partly composed of cork, as a safeguard against taking cold.

India Rubbers and Overshoes. — As a very convenient, neat, and safe substitute for the articles just described, it is well known that India rubbers began to be worn about twenty-nine years ago, and are much used by both sexes. The adoption of such an improvement has done much to prevent the hectic of weak lungs, and keep well lungs in a sound condition. Of kin to India rubbers, respecting their purpose, may be reckoned the overshoes worn by gentlemen to cover the feet of their boots, and to keep out the wet. These have been used by invalids, or those inclined to be so, for more than forty-two years. Being cumbersome for walking, they have never been extensively worn, and are now seldom seen. The prevention of ill is far better than its cure.

Snow Shoes. — These, though partly of the same name as the preceding, are of different material, form, and use. To individuals unacquainted with them, it may be interesting

to have them described. They were shaped like a battledoor, about three feet in length, and two feet in their greatest width. Their size, however, was suited to the taste and strength of the wearers. They were composed of strong wooden hoops, and of network made with cord. They were fastened so as to come under the soles of the leather shoes or boots, in due proportion. Their purpose is known by their name. It is to help people of thinly-populated places to pass over deep, unbroken snow, in the performance of duties both necessary and merciful. To the hunter of the woods they are indispensable appendages in the winter months. In the first settlement of our country, when scarcely a horse or cart was seen, when those highest in office walked in going long journeys, and when, consequently, the few roads, covered with deep snow, remained unopened for weeks and months, such shoes were very needful for the planters. As the means of traveling with horses, and after a considerable period with carriages, increased, they were of less demand. The inventory of Thomas Sautell's estate, in 1651, of Suffolk county, as it then was, specified a pair of them. In 1703, men who had Tyng's Town subsequently granted them for the following service, pursued the Indian enemy "into their own country on snow shoes, the first attempt of that kind, and attended with success, by killing five and preventing them of the common winter inroads on us, as they had used before."

The Boston News Letter relates, that, on February 3, 1705, the Eastern Post had arrived, and states, "There is no traveling with horses, especially beyond Newbury, but with *snow shoes*. The noted physician previously quoted informs us that, on "February 22, 1748, the snow in the highways was two and a half feet deep," and on the 29th, that "there was no passing about the country except on rackets, or *snow shoes*." These articles were often provided by our provincial government for their forces, when ordered to march in cold weather against the French and Indians. Even now they are occasionally worn by individuals of inland towns, when the roads are blocked up in winter. Woe be to the

poor wight who presumes to walk hastily with them before he has carefully learned to use them. By neglect in this respect, he is sure to be cast and floundered in the snow. Damage, in all concerns of life, is sure to ensue from venturing beyond the dictates of discretion and experience.

Boots. — The prevalent idea, as to the derivation of this word, is, that it comes from *botte*, signifying leather bottles, which resembled boots. But Borel derives it from *bot, a stump*, which has some likeness to the leg when booted. A kind of boot was common among the Chinese, made of silk, or some other fine material, and lined with cotton an inch thick. In the time of Charles VII. of France, boots were called *houses* and *hose.*

These have long constituted a part of dress among nations. When anciently worn by soldiers in active service, they were of iron, brass, and copper. Of this kind were those of Homer's heroes. This author calls the Greeks brazen booted. So it was with the Jews. Such boots were the brass greaves of Goliath. They were worn to protect the feet and legs from being wounded by gall traps or iron stakes, placed in their way by an enemy. But without subjecting themselves to such inconvenient materials, the Old Englanders resorted to animal rather than to mineral stock, and preferred boots of leather. In the reign of Richard II., they had peaks, like shoes, of great length, fastened to the knees with chains. Edward IV. forbade this custom, as previously stated. In the fourteenth century, beaux wore a boot on one leg and a stocking on the other. In our country, boots have kept pace with shoes in the shape of their feet. As a sumptuary regulation to meet the necessity of the times, the government of Massachusetts ordered, in 1651, that if any individual not worth two hundred pounds should wear great boots, he should be fined. The ensuing year, Jonas Fairbanks, of Essex county, was prosecuted for an infringement upon this law. Robert Edwards, of the same county, was likewise dealt with on a similar charge. The fact was, that our civil fathers saw that boots, being short, were nearly as large at

the top as the brim of a hat, and that they uselessly took up too much leather, then rather scanty among them.

In 1641, the will of Edward Skinner designates a pair of "white russet boots." An inventory of Robert Turner's estate, in 1651, reckons fourteen pairs of boots at fourteen shillings a pair. The enactment had a partial effect, though boots continued considerably large till 1685. Those of a superior quality were sold, in 1693, for thirty shillings a pair. After this, and until 1702, they became high and stiffened. An advertisement of 1715 offered "English boots, half jack and small, tops and spurs," for sale, and another, fifteen years afterwards, mentions "*jack boots*." They have changed their form several times. In 1790, *half boots* began to reassume a place in public favor. "The first pair that appeared in Boston," as an intelligent correspondent observed, "were worn by a young gentleman who came here from New York, and who was more remarkable for his boots than any thing else." Thirty-seven years ago, most boots were high, stiff, and very protuberant at the calf, and ever since they have been, for the most part, prevalently low, supple, and straight. A century since, they were seldom worn, save by military men. Such an item of apparel was formerly made to last much longer than it is at present. Before our revolution of independence, most persons, who allowed themselves a pair of boots, would wear them occasionally for almost or quite their whole lives.

Six years ago, *Congress Boots*, for both sexes, were introduced. They come up so as to cover the foot neatly and closely by means of India rubber cloth inserted in the leather, on each side, wide enough to cover the ankles. Though they bear a higher price, in proportion to the quantity of material, than shoes, yet they are likely to be continued through their convenience and usefulness. Whatever, in its proper sphere, whether animate or inanimate, rational or irrational, possesses the latter quality, has the promise of encouragement.

Stockings. — These were anciently of cloth or milled stuffs sewed together. Mezerari informs us that Henry II. of France was the first who appeared with silk stockings, and

that this was at the marriage of his sister to the Duke of Savoy, in 1559. Queen Elizabeth, in 1561, was presented by her milliner with a similar pair of hose, and she was so much pleased with them she entirely laid aside her cloth ones. The term *hose* was anciently used to signify the whole lower part of a man's dress, including his smallclothes and stockings. It was so in the early years of New England. The primitive inhabitants here wore their doublet and hose for a whole suit. Still stockings were worn, and ere long had the word *hose* applied to them, as answering a like purpose with the nether part of the whole garment, that had long been denominated hose. A pair of worsted stockings, said to be the first knit in England, were made in 1564, and presented to William, Earl of Pembroke. Mary, Queen of Scots, wore at her execution blue worsted stockings, clocked and edged at the top with silver, and over another pair of white ones. Stubbs informs us, that such items of dress for women consisted generally of "silk, jarnsey, worsted, or at least of fine yarn, thread, or cloth of all colors, and with clocks, open seams, etc." The subsequent language on this subject is from Shakspeare: "In his first approach before my lady, he will come to her in yellow *stockings;* and 'tis a color she abhors."

By the time our ancestors came to these shores, they had known the comfort of hose, manufactured from various sorts of cloth and yarn. For individuals engaged to settle here, three hundred pairs of stockings were ordered, two hundred of which were Irish, at thirteen pence a pair, and the rest were knit, at two shillings fourpence a pair. In 1675, Captain Nathaniel Davenport, of Boston, several months before he was killed at the capture of Narraganset Fort, had left with him for sale, by Mrs. Winsley, eighteen dozen pairs of cloth stockings at eighteen shillings a dozen pairs, and thirty-one dozen at fourteen shillings a dozen.

For nearly a half century after the arrival of our fathers, red-colored stockings, whether of yarn, worsted, or silk, were much worn in New England. Besides these, those of wash leather were used. A public print of 1711 gives notice that

scarlet ones are for sale. We find, however, russet and green ones, in 1639, among the goods of a deceased person. Before 1691, the *roll-up* hose came into vogue. John Usher, of Boston, writes to John Mason, of England, in 1675, "Your *sherrups* stocking and your *turn-down* stocking are" not salable here. In the former of these two years, a pair of the *roll-up* ones was charged ten shillings, while a pair of others, *worsted*, were eight shillings. The Weekly Rehearsal, of Boston, in 1732, advertises "men's, women's, and children's worsted and woollen stockings, stirrup stockings and socks." Stockings have, as a matter of neatness, kept their general form, though they have changed as to color, plainness, and ornament. In 1740, blue, gray, scarlet, and black ones were sold in our metropolis, some of which were "clockt."

When provision was made, in 1629, for emigrants to Massachusetts, as to stockings, these were accompanied with ten dozen pairs of Norwich garters, at about five shillings a dozen pairs. At an early period of our country, silk garters were worn by the more fashionable, and puffed into a large bow knot at the knee. This fell under the notice of our civil authority, and was forthwith prohibited.

Gloves. — These have been long in use. Xenophon informs us that the Persians covered their hands with them in the cold season. Homer represents Laertes at work in his garden, having them on his hands as a protection against thorns. Varro relates that the Romans found olives, gathered by the naked hand, were better than those gathered with it when gloved. It is an old proverb, that for a glove to be well made, three kingdoms must be concerned — Spain to dress the leather, France to cut it, and England to sew it. But France, for a considerable period, is said to have had the preference in all these three respects.

Gloves have served as emblems of various significations. In 1002, the Bishops of Panderborn and Moncero, as a sign of being invested with their see, were each presented with a glove. Monsieur Favin relates that the benediction on gloves, at the coronation of French kings, is an imitation of the Eastern custom of induction to high offices. To deprive

persons in eminent rank of gloves, was formerly an indication of their being degraded.

Henry VIII. gave to an executor of his will, Sir Anthony Denney, a pair of gloves, and Queen Elizabeth presented a pair of mittens to another member of the same family. The former of these, were bought, as rare curiosities, at the Earl of Arran's sale, in 1759, for thirty-eight pounds seventeen shillings, and the latter for twenty-five pounds four shillings. The scented gloves of Spain were preferred before all others in the time of Elizabeth. Being presented with a pair of them by the Earl of Oxford, she wore them when her portrait was taken.

As is well known, gloves in the foolhardy practice of dueling have made a prominent figure. The individual who threw down his glove was understood to bid defiance, and he who took it up to accept the challenge. But the chief we have to do in our republic with gloves, is to wear them either for ornament or comfort. For individuals coming to dwell in this land, in 1629, sixteen dozens of gloves were provided, of sheep, and calf's leather, and kid. Those of the last kind being of fine quality, for men and women, in 1717, were three shillings sixpence a pair. The next year, the News Letter notifies, that "all sorts of fine gloves, satin and kid, for men, women, and children," are to be sold.

It was a common custom, sixty years since, to give pall-holders, and others attending funerals, white leather gloves, and, subsequently, black ones, on like occasions, till within forty-seven years. In 1741, men and women's "white glazed lamb" ones were offered for sale in Boston. William Pool, of Danvers, gives notice, in 1769, that he has gloves to sell at twelve shillings sixpence, o. t., a pair, by the dozen, generally made for funerals, and "used by such persons as are esteemed friends to America." The material of these gloves was leather. Since, it has been the practice of some families to present the clergyman, who performs the burial service for any of their relatives, with a pair of black silk gloves. As made of several materials, as appearing of divers colors, as sometimes embroidered, and at others plain,

such apparel has been worn in this country from its beginning to the present time.

Mittens. — These, as a part of female attire, left the fingers wholly and the thumb partly bare, and were of a texture to suit the seasons of the year. When the sleeves of the gown were short, such mittens were extended so as to cover the arm. Mittens, as used by males in cold weather, are well known to have covered the whole hand. Those "of Wadmol" were estimated in London, in 1656, at nine shillings a dozen pairs. Peacham referred to them: "January clad in Irish rug, holding, in furred *mittens*, the sign of Capricorn." Few articles are more needed than they, for the prevention of frost-bitten fingers and the promotion of comfort. As worn by both sexes, they have generally kept pace with gloves, in continuance, hue, and substance.

Ruffs. — These, however odd it may appear to us, were formerly worn by males as well as females. They abounded in the reign of Mary. Her successor, Elizabeth, appointed officers to clip the ruff of every person whom they met wearing it beyond certain legalized dimensions. A sermon preached at Whitehall, in 1608, spoke of it, worn by a lady, as "like a sail, yea, like a rainbow." Ruffs were wired as well as starched. In the reign of James I. of England, ruffs, as well as bands, were stiffened with yellow starch, as the most popular color. Anne, widow of Dr. Turner, for assisting the Countess of Essex to poison Sir Thomas Overbury, in 1613, received the following sentence from Sir Edward Coke: "That, as she was the first who introduced the fashion of yellow starched ruffs, she should be hung in that dress, that the same might be had in shame and detestation." In the play of Albumazzar, edited 1614, Armilina questions Trincalo, "What price bears wheat and saffron, that your band is so stiff and yellow?" In consequence of the sentence on Mrs. Turner, ruffs were stiffened with white instead of yellow starch. Perhaps it may not be taken amiss to relate here the introduction of starch into England, seeing it has had much to do with the apparel of the neck. It was carried thither, in 1564, by Mrs. Dinghen Vanden Plasse, of

Flanders, when she set up as a professed starcher. She instructed others how to use starch, for five pounds each individual, and how to make it, for twenty pounds. Such charges, in our day, would be accounted very exorbitant. But new and attractive fashions have long induced many to gratify their passion for them, even at the hazard of their credit and of impoverishment. Among the supplies for Rev. Samuel Skelton's family, of Salem, in 1629, there were three pounds of starch. The News Letter of 1712 gives the subsequent notice: "Very good starch, made in Boston by a starch maker lately from London, is for sale."

In a comedy by Dekker, published 1612, a man is told to walk "in treble ruffs, like a merchant." The custom of wearing ruffs by both sexes was imported by some of our primitive settlers. The estimable Winthrop's picture appears with an elegant article of this description. So does the likeness of the poet Milton, taken while he was a young man. In 1639, this part of dress was so enlarged, that the legislature of Massachusetts commanded it to be kept within due bounds. It was not long after such legal interposition that the ruff was laid aside by men, though it has been retained ever since, at alternate periods, by women, in diversified forms and sizes. Addison remarked of such articles, "The ladies freed the neck from those yokes, those linen *ruffs*, in which the simplicity of their grandmothers had enclosed it."

Band. — In the reign of James I., it succeeded the full, stiff ruffs of Elizabeth's time. It is mentioned by Ben Jonson: "Let his title be but great, his clothes rich, and *band* sit neat." The Company of Massachusetts ordered, in 1629, four hundred bands for immigrants to our country, three hundred of which were "plain falling" bands. These were sometimes prepared with wire and starch, as the ruff was, so as to stand out "horizontally and squarely." They were held, generally, by a cord and tassel at the neck.

This article of dress appears on most of the portraits which represent our chief Pilgrim Fathers. It is on the likenesses of Governor Endicott, Wm. Pynchon, John Leverett, and others. In their day it not only hung down before, but

extended round so as to lie on the shoulders and back. On people of the *ton*, it was tied by long strings, tasseled at the ends and tastefully knotted, and frequently scolloped and elegantly embroidered. As thus made, it attracted the attention of our civil authorities. As early as 1634 they forbade bands to be ornamented with costly work, and in 1639 to be so broad as they had been.

The inventory of Edward Skinner's property, dated this year, and presented at the Probate Court in Boston, contains ten narrow and two broad bands. So a similar document, as to the estate of George Williams, of Salem, in 1654, mentions one dozen bands, and another there designates six falling bands. One of large size is drawn on the likeness of Algernon Sidney, who was beheaded in 1683. For laymen, it appears to have been relinquished soon after 1685, save by judges of the Supreme Court, who continued it till the revolution, and resumed it at the close of this struggle, and then wore it till the funeral of John Hancock, in 1793. In a narrow form, like that of Geneva, hanging merely in front, it has been worn by clergymen, as a class, till within thirty-one years. It has disappeared from our pulpits, except those of the Episcopalians.

Shirts. — From the manner in which Moses spoke of linen and woolen, as worn by the people immediately succeeding the deluge, it has been supposed that Noah and his family derived the art of manufacturing such articles of attire from the antediluvians. The earliest nations, who descended from this patriarch, very probably wore linen for the inmost garment as soon as for any other. Strutt remarks, "A loose linen garment, of the *shirt* kind, was anciently in use among the inhabitants of Palestine." The same author states, that there is evidence that a similar item of clothing was fashionable among the more wealthy of the Anglo-Saxons, in the eighth century. Though, eight hundred years after, eminent persons of England had it made of silk, cambric, and lawn, yet it was generally made of linen, usually called *Holland cloth*, for people of comfortable circumstances. At the same period, shirts of woolen and flannel were worn by men of

laborious callings, as they have been, more or less, ever since. In the twenty-fourth year of Henry VIII., Parliament prohibited all persons, below the rank of a knight, to wear "pinched shirts," or pantalets of linen, or plain ones, adorned with silk, silver, or gold.

The fact just mentioned, concerning flannel, reminds us of correcting a mistake of modern times. A correspondent of the Salem Gazette, of 1821, observed, that such cloth was first used in Boston, as a dress next the skin, by Lord Percy's regiment, who were encamped, in October, 1774, on the Common. He added that Benjamin Thompson, subsequently Count Rumford, was said to have published a pamphlet at the southward, claiming the discovery of such a practice, and remarked, "Perhaps he suggested it to Lord Percy." The truth is, that a custom of this sort prevailed among the early settlers of our country, as is evident from the accounts of their clothing. Some of them, who came hither from England in 1629, had four hundred shirts ordered for them, though the material thereof was not particularized.

However, it was no easy matter to show off a garment of this description; still a proportion of our people, as well as of their countrymen, across the Atlantic, devised a way for the foible to be gratified. In 1634, our legislature ordered, "that no person, either man or woman, shall make or buy any slashed clothes, other than one slash each sleeve, and another in the back." We are told that the main object of so cutting a process was to exhibit the fineness and whiteness of the inner covering. The custom had prevailed long before in Europe, and continued under the commonwealth of Cromwell. The voice of our legislative authorities did not absolutely and forever stay the slashes to their designated number. The portrait of John Wentworth, of New Hampshire, Lt. Governor from 1717 to 1729, shows a right arm sleeve which discovers greater liberty, and sets before us three liberal apertures, the handiwork of a tailor, and not of accident. Through these are represented as many specimens of nice linen cloth, looking out from their confinement. Though such an instance may not have been singular, it does not

seem to have been the prevalent fashion in Wentworth's day.

Another mode of our fatherland for making kindred exhibitions, in the fifteenth and sixteenth centuries, was to have the waistcoats and doublets expanded at the neck and bosom. By such means, linen, wrought with the ingenuity of art, had opportunity to be seen. Berkeley's Ship of Fools, printed in 1509, contains the passage, —

> "Come near, with your *shirtes* bordered and displayed,
> In forme of surplois."

So it has been, more or less, at different periods in our own land. For a long time before the occupation of our shores by Christians, the fashionables of Europe had hand ruffs, afterwards called *ruffles*, attached to the wristbands of the shirt. This practice has had its seasons of coming out prominently, and then secluding itself.

From likenesses of persons, at home and abroad, the ruffle bosom does not appear to have been so long in the *ton* as the hand ruffle. Among the first portraits, which give us a sample of the former, is that of Peter Faneuil, of Boston, who died in 1743. Governor Thomas Hutchinson's, who went to Great Britain in 1774, shows a ruffle from the top to nearly the bottom of his waistcoat. At the same period, they were often beheld, as they have been more or less since, around the tops of ladies' gowns. For a long time, they were worn by boys of the more wealthy families, and even of others, spread over the top part of their jackets. Within twenty years, this fashion for such children has been much more limited than formerly.

Ruffle bosoms prevailed with young and old men till forty years past, either long or short, broad or narrow, as fancy dictated. Since, a specimen of it has been occasionally seen. While the ruffle for the bosom was plentiful, that for the wristband was much less common. Industrious men could not conveniently have such dress around their hands, but could under the protection of their waistcoats.

In succession to the latter came the nicely-wrought and

plaited bosoms. That these might not spend their glory in the shade, the vest was required to give them a fair opening to meet the eyes of gazers. But in nothing more is the proverbial instability of our world manifested, than in the multifarious forms of cloth, usually styled dress. About twenty years ago, the *fronts* began to stand for an indulgence. Of a piece by themselves, worked and plaited as taste may desire, easily put on and removed, they are exceedingly clever articles for a traveler, or even a home man. If means of accommodation be a genuine desert for continuance, such an item will not be quickly put aside.

With reference to the part of the shirt known as the neck *collar*, this has had its rises and falls in different periods. Long before the settlement of our country, satirists expended their wit upon it, as high and extravagantly ornamented with needlework. While ruffs and bands prevailed, the collar had little opportunity to be seen. Even after they disappeared, it was quite low for a considerable time. The portraits, which we have in several collections, show that, ninety years since, it began to emerge from below the neckcloth, and made a conspicuous appearance. One of them, turned rather deeply over the stock, as in some instances even now, was drawn on the picture of John Hancock, by Copley, in 1765. Previously such collars had been out of sight, when the handkerchief, by no means doubled widely, was on them. Thirty-two years ago, they began to be stiffly starched, so as to appear erect, and have so continued, for the most part, and never higher than at present with a large proportion of males. Instead of being sewed on the shirt, they began, twenty-six years since, to be fastened upon it with buttons, and tied with strings. Thus altered, they still abound, convenient for change, and highly contributory to an air of neatness.

We are taught that, centuries ago, the inmost garment of the sterner sex was essentially the same as that of the gentler. But here, prudence may whisper, Take heed how you proceed. Indeed, not a step farther should be taken, were there no anxiety lest total silence might lead to an unpleas-

ant result. Perhaps the very lines before us may meet the eye of some lover of the past, in a future century. If no explanation be offered, he may judge either that the garment under consideration was unfashionable for those who have the first and highest claim to it, or that the writer allowed himself in a palpable omission. Suffice it to add, that all the benefits ever derived from the loom of art and industry have been full as much enjoyed by our sisters of the human family as by their less deserving brethren. It may be well to close here by the relation of an event which occurred in our day. When the facetious and benevolent Kirkland was president of Harvard College, he was accustomed to make social calls on families of Cambridge. He stepped, one day, into a mansion where a young lady named Sophia resided. He perceived a parcel of white flowing cloth about, and her needle very dexterously employed in putting it together. He immediately said, "Ah, what have you there?" She possessedly and wittily replied, "Nothing but a Sophy covering."

The chief material, of which the two preceding garments were made, for a long period, was called *linen*, though often having a mixture of cotton threads with its texture, for common wear. Since our factories have continued to turn out an abundance of cotton cloth, and so greatly reduced its former price, it has been chiefly substituted for linen. The dear has become cheap, and the scanty abundant.

CHAPTER II.

Neckcloth, Stock, Comforts, Lace, Girdles, Belts, Caps, Turbans, Patches, Umbrellas, Canes, Sticks, Hats, Swords, Watches, and Rings.

Neckcloth. — We are informed by Strutt, that, in the latter part of the reign of Charles II., the cravat or neckcloth was introduced. It is probable, however, that the fashion began there sooner, because our ancestors received their customs from the mother country, and did have the one in view, previous to the time assigned by so very respectable an author. In the inventory of George Burrill's estate, in Lynn, in 1654, neckerchiefs are named. "Handkerchers" were imported into London, in 1656, valued at two pounds a dozen. Among the goods of Thomas Trusler, of Salem, this year, were three white neckcloths and two handkerchiefs, all of linen. Such an article, as seen on the likenesses of Governor Bradstreet, Major Stephen Sewall, of Salem, and of Daniel Oliver, merchant, of Boston, and others, were white and square. They hung with two ends outside of the vest, each of which was over a foot long, and had a wide hem at the bottom. The more wealthy and fashionable are drawn, having the ends of lace, richly ornamented with needlework. They continued to wear such till within a half century. Cravats have been used more or less, since the square neckcloth came into fashion. Butler's Hudibras, which he commenced publishing in 1663, has the following stanza: —

> "Less delinquents have been scourged,
> And hemp on wooden anvils forged,
> Which others for *cravats* have worn
> About their necks, and took a turn."

Such parts of dress, being but half the size of the other neckcloths just described, were like these in color, fabric, plainness, and ornament. While the foregoing have appeared on holi-

days, social and gala occasions, silk and other handkerchiefs have not failed, at other times, to supply their places. Among articles of a deceased man, in 1663, was a "half silk neck-cloth." In 1693, one cravat is charged to John Lane, of Ipswich, at nine shillings, and another at ten shillings. A dry goods dealer, of Boston, informs the public, that he has "Silesia neckcloths." Of things lost by students, at the burning of Harvard Hall, in Cambridge, in 1764, were "necks," probably a contraction for neckcloths, or substitutes for them.

Stock. — This word was anciently used in the sense of *stocking*. It was spoken of by Shakspeare. "His lackey with a linen *stock* on one leg, and a kersey boot-hose on the other." With regard to our own country, it is about ninety-two years since the stock, as made of white cloth, both plain and plaited, was worn round the neck by men and boys. This article was fastened behind with a buckle, generally of silver with persons of competent means. Benjamin Hallowell, of Boston, when his house was entered by a mob, (1765,) lost "cambrick plaited stocks." These articles, of stiffer material, have probably been worn by military men longer than by those not of their profession. They began to be discontinued sixty years ago, though retained a considerable period after, by some who were

> "Not the first by whom the new are tried,
> Nor yet the last to lay the old aside."

Twenty-one years ago, they revived, having a stiff material, covered on the outside with satin, plaited and tied in a bow, and they still hold some degree of popularity.

Comforts, etc. — These, in some form, and of some material or other, have very probably been long used by the inhabitants of countries subject to inclement seasons. Inventions of this sort do not long lag in the wake of their necessities. The word *comforts* has been applied, in New England, to woolen articles, either knit or woven, for a half century. These have been worn outside of the clothes, tied once or twice around the necks of both sexes, in cold weather. While they have been used extensively, square handkerchiefs, rolled up, have performed the like office for some of the population. Short

fur tippets for men, which came into vogue about fifteen years since, and lasted ten years, and are beginning to show themselves again, mostly excluded "comforts" for that period. Within ten years, these have been widely displaced by silk and Scotch plaid scarfs. To the hardy, such coverings may seem superfluous, but to those whose lungs shrink from the winter frost, from the fall and spring east winds, they are welcome appendages of dress.

Lace. — This article is supposed by Beckmann to have been invented at St. Annaberg, Germany, in 1561, by Barbarra, wife of Christopher Uttmann. He thinks that the lace ascribed by Braun to the ancients was only fine needlework. Still, he believes that lace made with the needle is of much older origin than that manufactured by knitting.

After meeting with smiles of favor and frowns of rebuke in Europe, lace, relative to the necessities of our primitive settlers, was considered as a temptation from the practice of rigid economy. The authorities of Massachusetts passed, in 1634, the following order: "The court, taking into consideration the great, superfluous, and unnecessary expenses occasioned by reason of some new and immodest fashions, as also the ordinary wearing of silver, gold, and silk laces, ordered that no persons, either men or women, shall hereafter make or buy any apparel, either woolen, silk, or linen, with any lace on it, silver, gold, silk, or thread, under penalty of forfeiture of such clothes." However such an enactment may have caused some suspension in the wearing of this proscribed article, yet it still retained the attachment of both sexes, and received other reprimands from similar authorities.

An inventory of one among our deceased colonists, in 1650, mentions "galoone, purle, green, silk, and silver lace." In 1652, three men of Essex county were prosecuted for wearing this commodity; one of them for appearing with silver lace; another with silver and gold lace; and the third with "poynts," being made of such fabric.

Lace, of its several qualities, served to denote the higher from the lower class in community — a distinction more known and acknowledged while our country was under regal rule.

In 1656, the authorities of England appraised silk lace at five pounds for sixteen ounces, and silk bone lace, for the same weight, at twenty pounds. The last sort, though probably of a quality inferior to that valued in London, was sold in Boston, in 1697, at five shillings a yard by the quantity. At a vendue, or "outcry," in the last place, in 1712, gimp, black bone, silver, and gold laces are offered for sale. The two last of these were worn on the hats, coats, vests, and even shoes of the wealthy and noted till our revolutionary difficulties, when the public voice was loudly and justly for retrenchment of so costly a texture. It has been laid aside by males, except for suits of military and naval officers. Lace, in some degree of this sort, and in a considerable degree of silk, thread, and cotton, has continually been an adjunct of female attire. Lord Bacon remarked, "Our English dames are much given to wearing of costly laces, and, if brought from Italy, they are in great esteem." Without intending to question such a bias, when kept within means and propriety, we may say that it has prevailed the world over.

The pillow or bone lace continued to employ many families in England, and not a few in our own country, till the invention and employment of the lace frame in factories. The first who obtained a patent for this in Great Britain was John Heathcoat, in 1809. The introduction of such an improvement into Ipswich, Massachusetts, in 1824, mostly put aside the lace pillow work, long, largely, and profitably carried on there. So great has been the advancement in machinery for this branch of manufactures, that the same quality of lace, which formerly brought a high price, may now be obtained at a low rate. This remark is made in view of the exception for very nice lace, still made on the pillow, and imported from Europe, at a cost some less than formerly. The indulgence of a *penchant* for the article, in different varieties, which anciently was called *extravagance*, and was forbidden, is now, almost entirely, reasonable and tolerated.

Girdles and Belts. — The former, as worn by the Jews, were usually worsted, and diversly figured. It folded several times round the body. One end of it was so prepared as to serve

for a purse to carry money, and was the *zone* of the Scriptures. It was this to which our Saviour referred, when he said to his disciples, "Provide neither gold, nor silver, nor brass in your *purse*." In one of his epistles, Horace remarked that the man who had lost his *zone* is ready for any thing. The Romans used it generally to tie up their *tunica*, when they engaged in manual employment. This custom was so prevalent, that the individuals who neglected it, and let their gowns hang loosely, were suspected, as being idle and dissolute. Many of the Turks fastened their knives and poniards in it, while their *hojias*, or writers, suspended their inkhorns to it — a practice alluded to by the prophet Ezekiel. Our ancestors in England considered the girdle as a symbol of estate. Hence, when any of them were unable to meet pecuniary demands against them, they surrendered their girdles in open court. We are informed that the widow of Philip I., Duke of Burgundy, waived her claim to the succession, by laying her girdle upon his tomb.

The military girdle was like what is denominated a *belt*. It was worn to carry a sword and gird the clothes and armor together. Of this kind was one of the articles which Jonathan took from his person, and presented to David, as tokens of his friendship.

For immigrants to our shores, in 1629, one hundred leather belts were provided. At the same time that our civil authorities showed their disapprobation of lace, they did the same against girdles and belts wrought with gold and silver thread. These were used by both sexes about the waist, for keeping their clothes tight. The belts were fastened by means of buckles.

Among the property of Simon Crosby, in 1645, was a girdle, and of Thomas Coytmore, designated 1657, though he died the year named before the last now mentioned, was another wrought with silver thread. An appraisement of these appendages, in 1656, in London, was as follows: those of crewel, one pound six shillings and eight pence a gross; of leather, one pound for the same number; of silk, one pound a dozen; and of velvet, two pounds for the like quantity.

The preceding order of the Massachusetts legislature did not have full and perpetual effect. The portrait of a Boston lady, before 1700, has a girdle at the bottom of the long waist, with tasseled ends. One of our public prints, in 1735, speaks of silver girdles, as well-known articles of attire. They have been continued to the present time, as a part of military uniform for officers. The belt has been generally employed, in New England, for the purpose of carrying some weapon. Such was its use, when, as South observes, "Hector was dragged about the walls of Troy, by the belt given him by Ajax." But having, as previously expressed, not only a warlike but other uses, it has had its several reigns. About twenty-seven years since, it was resumed by the ladies. It progressively reinstated itself in their favor, and became rather an object of satire, from the variety of its texture, and from its width, and the largeness of the buckles and clasps with which it was fastened. Of proper size in itself and appurtenances, it still continues to be worn.

Caps. — These, of different forms and materials, were common among the ancients. The Romans had a ceremony in which they made a slave free. It was by putting a *pileus*, or cap, on his head, after the hair was cut off. Hence the proverb originated, as expressed by Livy, "*Servum ad pileum.*" Hence, also, on some of their medals, as on the coins of our republic, the cap is a symbol of liberty. The conspirators who slew Cæsar, forty-three years before Christ, as a means of exciting popular prejudice against him, exhibited the cap on the point of a spear. Saturninus, who assumed the purple 263 A. D., did the same, as an indicated pledge that all the slaves who would support his usurpation should have their liberty. The first introduction of caps, as well as hats, according to M. Legendre, into Western Europe, was in the reign of Charles V. But the more commonly received opinion, as to this event, is, that it took place in 1449, when Charles VII. entered Rouen. From this period, these two items of dress gradually gained ground against the hoods and chaperons which had been generally worn.

Caps, composed of woolen, cotton, worsted, velvet, silk,

and fur, have been worn by males from the first settlement of our country. In 1629, there were ordered for immigrants hither one hundred Monmouth caps, so called from the place where they were manufactured, at two shillings each, and five hundred red knit caps, milled, at five pence apiece. The account of a man's goods, presented in Boston, about 1638, specifies three "*quoyfes*," or coifs, a sort of cap, worn by males as well as females, though more by the latter sex.

As seen on the portraits of some who helped lay the foundation of New England, they were made of black silk. Captain Nathaniel Davenport, of Boston, bought, in 1672, two velvet riding caps. In 1715, worsted caps were fashionable among tradesmen, and afterwards scarlet ones for males of higher station. Governor Hancock, in 1782, received his guests in a scarlet cap over a linen one, the edge of which turned up over the other about two inches. While some aged gentlemen have appeared in such articles of dark cloth or black velvet, others of them have worn those of white cotton or linen. Caps manufactured from various species of fur, and cloth, and leather, serving instead of hats, have abounded for the last twenty-two years. Those of India rubber have had their claim increasingly allowed fifteen years, for such a purpose.

As worn by ladies in Rome, the cap was called *pileolum*. This article of attire for females has had its various forms and names, as well as different periods of popularity, for many centuries. Some of them, in ancient times, were of such forms as not to be easily classed. In the reign of Henry VI., heart-shaped caps were all the *ton*. Sometimes veils or tippets were attached to them. They were very high. A satire against a class of head attire in this age terms them "*forked coiffures*." Monsieur Paradin, in the fourteenth century, thus spoke of another style, which inventive fancy had adopted: "These old-fashioned topknots rose an ell above the head, pointed like steeples, had long pieces of crape fastened to the tops of them, which were curiously fringed, and hung down the back like streamers." Thomas Connecte began a crusade against this fashion in France.

While his eloquence was heard, multitudes brought out their soaring headdresses, and committed them to the flames, as the hearers of Paul did their books of magic in Ephesus.

We are told that, in 1416, state apartments were enlarged to accommodate such kinds of attire. When reformed under Edward IV., in the fifteenth century, it was a cone two or three feet high, with a silk streamer hanging down behind even a greater measurement from the apex.

Though an excess of this class, in so great a degree, seems not to have existed among our worthy grandmothers, still something in a similar direction appears to have gained an extraordinary ascendency. Increase Mather, in his sermon on comets, printed in 1683, puts the subsequent question: "Will not the haughty daughters of Zion reform their pride in apparel? Will they lay out their hair and wear their false locks, their borders and *towers*, like comets about their heads?" On the eminence so mentioned there was undoubtedly some covering, which may have resembled what is subsequently specified in the next paragraph. According to the Memoirs of Sarah, Duchess of Marlborough, ladies, in the reign of Queen Anne, had their hair curled and frizzed, and raised high, surmounted by a sort of veil, diminishing, as it ascended, to "a small caul, with two lappets, termed a *mob*." The memorandum of a storekeeper's goods, of our Suffolk county, in 1646, gives sixty-one cauls. These are advertised for sale, in 1741, in the Weekly Journal. Lappets were sometimes of Brussels or knit lace, and hung gracefully behind. There were also pinners attached to headdresses, and pinned down the stomacher. Before and after 1700, some women of our country, when dressed, would have fine pieces of cloth thrown over their white lawn caps, so that a little of the borders of the latter might be seen on the top front. A fashion of this kind, with others, prevailed in England during the fifteenth and sixteenth centuries. Such additional attire for the head would, at times, be tied into a square knot on the neck, and more frequently would fall down the back and front, and over the shoulders. When so tied, they fully showed the long ends of the cap on the breast.

These cap coverings were, for the most part, of a black color. They had much the appearance of a nun's headdress. The News Letter, of Boston, 1711, mentions laced caps for sale, some of which are called *under* ones.

A lady visiting in Boston, in 1720, wrote to her sister, at Rochester, on Cape Cod, as follows: "Mobs are worn now, but not so long by a quarter of a yard as mine. I was forced to cut mine half a quarter from each end, to make them short enough for the fashion." The style here mentioned, and fly caps, have been among the principal ones, and have been in vogue more or less ever since the settlement of New England. This fashion prevailed in the reign of Elizabeth. Among things lost by daughters of Governor Hutchinson, in 1765, were three fly caps. For more than a quarter of a century after this, such articles of dress were not allowed to take their natural position, by reason of the high hair cushions worn on the head. For about sixty years, as consisting of muslin, crape, lawn, and lace, sometimes large and at others less, they have continued to be an item of ornamental attire, in some degree for young, and generally for elderly women. When covering merely the upper part of the head, they have properly received the diminutive appellation of *capees*. The grace they impart to the person is doubly enhanced when the heart below them, through virtuous culture, gives attractiveness far superior to that ever conferred by the richest and most tasteful texture of outward apparel.

Turban and other headdress.— The turban has long been worn by most of the Eastern and Mahometan nations. It is from the Arabic *dur*, to encompass, and *band*, sash. Among those nations, it is put round a cap, and much art is exercised to give it a fine air by its manufacturers. For their turban, the Turks have white linen, and the Persians red woolen, as indicative of their faith. The former color denotes the sect of Omar, and the latter that of Ali. While the turban was used by both sexes in the East, it was adopted by European females in name, and so far in substance, as to set aside the cap, and adopt woven catgut, or other stiff materials. As a convenient mode, with such an

exchange, it has always been worn by the women of our country, composed of various materials, and with different degrees of popularity. In reference to it, we have the words of Dryden, —

> "Some, for the pride of Turkish courts designed,
> For folded *turbants* finest Holland bear."

With regard to other headdress, equally indefinite as to particular names, as some under the section of *Caps*, the following is placed in this part of our course. A bill of 1697, at Ipswich, charged five shillings for wire and catgut in making up attire for the head. Of a wardrobe, stolen from a house in Boston, in 1711, were one plain and three lace dresses of a similar kind. The letter of 1720, already quoted, has the subsequent passage: "As for your headdresses, be careful of them both, for they will do to wear any where but in Boston. If one should be cut in fashion now, it will be to do again next spring, for the new fashions come over every spring."

The Weekly Rehearsal, of 1732, contains the ensuing remarks: "I come now to the headdress, the very highest point of female elegance; and here I find such variety of modes, such a medley of decoration, that 'tis hard to know where to fix. Lace, cambrick, gauze, fringe, feathers, and ribbands create such a confusion, occasion such frequent changes, that it defies art, judgement, or taste to reconcile them to any standard, or reduce them to any order." It refers to the "horns which have been in vogue so long," and worn as "an ornament to the hair." There may have been some imitation of a strange custom in Europe, during the fourteenth and fifteenth centuries, of having headdresses with two large and long horns, very much like those of a huge ox. The Scriptures mention horns as a part of dress. Among the Assyrian monuments, recently discovered, one represents "King Sennacherib at full length, attired with a cap or tiara, truncated, cone shaped, with a short horn on the top."

Patches. — These, as history informs us, were introduced

into England in the time of Edward VI., who died in 1553, by a lady to hide a wen, which had occasioned her no small degree of mortification. About the same time, Stubbs remarked, "Black patches, cut into all kinds of forms, were introduced and stuck about the face and neck." From this, however strange it may seem, persons of both sexes, with skins unblemished and fair as the pulse-fed companions of Daniel, would parade black patches on their faces, as a means of giving their countenance a more beautiful aspect. A portrait of the Countess of Arundel, who deceased in 1630, shows a large round patch on her right temple. Catharine Mariott, of Boston, advertises, in 1737, patches for sale. The custom of wearing them, with both sexes, but more with females, prevailed in New England till sixty years since. It gave rise to the expression, *beauty spots*, which is sometimes uttered on humorous occasions. It imparted to court plaster much of its popularity, and has so, even to this time, as a covering for any real or pretended pustule on the skin. The Belinda of Pope is made to say, —

> "This the morning omens seemed to tell;
> Twice from my trembling hand the *patch-box* fell."

Umbrella. — This, at first sight, may hardly seem to come among our habiliments. But as we carry it for shelter, if not for ornament, as we do our hats, it lays some just claim for admission to be classed with them. The umbrella was little known to the primitive inhabitants of this country. If caught in a shower, or exposed to a summer's sun, few had so convenient a covering.

Such an article existed in the East long before its introduction to Europe and America. We are told that it appears among the represented ruins of Persepolis. The Greeks wore it as a mark of distinction, and the Romans used it, in the daytime, at the theatre, which had no roof. The Travels of Thomas Coryat, in Italy, in 1698, and published three years after, describe it as a curiosity which he saw there. It is, as he writes, "made of leather, something answerable to the form of a little canopy, and hooped in the

inside, with divers little wooden hoops, that extend the umbrella in a pretty large compass. They are used especially by horsemen, who carry them in their hands when they ride, fastening the end of the handle upon their thighs." It is mentioned by M. de la Loubere, envoy from France to Siam in 1687, as their having been worn by the Siamese. He relates, that our umbrella, of only one round of covering, was accounted there the least honorable, and was carried by the mandarins, while their sovereign had several rounds on his, like so many umbrellas above each other on one handle. It is well that Providence has kindly cast our lot in a land, and under a government, where frivolous etiquette is not very often suffered to hinder our consulting convenience and comfort. About 1712, Gay mentions the umbrella: —

> "Good housewives all the winter's rage despise,
> Defended by the riding-hood's disguise,
> Or underneath th' *umbrella's* oily shed,
> Safe through the wet, on clinking pattens tread."

We have notice, in 1771, by Isaac Greenwood, of Boston, next door to Dr. Clarke's, Fore Street, North End, as follows: "*Umbrilloes* made and sold" by him. "Ladies may be supplied with all sizes, so small as to suit misses of six or seven years of age, and as low as eight shillings, l. m. apiece. He has also oyl cloth and near jointed ditto for men. He mends and covers old umbrilloes, and sells new sticks for ditto." The umbrella was not used much by our ancestors before the peace of independence, and when owned, it was kept with far greater care than at present. I have heard of an aged lady, who, when young, purchased one, which was found in her drawer after she died, though it had been her companion on all occasions of making as respectable appearance as her neighbors. It is not till within forty-seven years that every family, in comfortable circumstances, had one or more of such articles.

Small ones, denominated *parasols*, came into notice sixty years past. The succeeding note of John Locke, the philosopher, made in 1676, while he was in France, has been sup-

posed to have reference to them: "As a pretty sort of cover for women riding in the sun, made of straw, something like tin covers for dishes." Prior to the introduction of them into our country, large fans, two feet long, and of green paper generally, were used for a similar purpose.

Though umbrellas had formerly to combat with the prejudice, that they were too effeminate for men, who would then rather have a wet or overheated head than be seen with them, yet they have mostly outlived such an impression, and are readily carried by both sexes, as a shelter from rain and snow, and, to a limited extent, from the rays of a summer's sun.

Canes, or Sticks, or Staves. — An apology, like that for the umbrella, may seem requisite for associating these articles with the appurtenances of dress. Walking canes, sticks, or staves for the support and defence of the body, and also for compliance with common inclination, when referring to neither of these two causes, have very probably been used from the earliest ages of human society. They have been made of various materials, but chiefly from different sorts of wood in the several parts of the world. The term *cane* appears to have been derived from the species of *canna* called *Indica* — a strong, jointed reed, which was commonly used as a walking stick in our seaports, after they opened a trade with the countries of India, though probably used some before. This article was accompanied with the *ratan*, a smaller species of the reed kind. The latter has been called *rotang* by the Malays, and received its name from this word, which signifies a walking stick or staff.

When Daniel Gookin, in 1676, was near drowning in Boston harbor, with John Eliot and others, on an errand of mercy for the afflicted Christian Indians, he lost a ratan having an ivory head. In 1755, the Boston paper advertises crab stick, hazel, spring head canes, and ivory head ratans. The staff is often mentioned in the Scriptures. The pathetic appeal of Jacob to the Lord contains the passage, "I am not worthy of the least of all the mercies, and of all the truth, which thou hast shown unto thy servant; for

with my *staff* I passed over this Jordan, and now I am become two bands."

As worn by Grecian and Roman philosophers, the cane or staff was considered an indication of dignity. So it has been ever since, in all civilized communities. Many a professional man has been thought the more of for his richly mounted cane, by a large portion of those who passed him, especially of the younger class. Though this may arise, in some degree, from too great an estimate of external show, still it probably has its origin from the conclusion, at first sight, that comely apparel is generally connected with respectable standing in society, which is the offspring of intellectual culture and moral worth.

The custom of having canes fitted with deadly weapons prevailed among the Anglo-Saxons. When the warlike Lacedemonians were at peace, they laid aside their military implements, and carried staves either for support or defence.

French and English ladies wore canes several centuries since. Some of these hand companions had golden heads, and were as tall as their owners. It was so in the land of their ancestors, for a long period. One of them, which belonged to the poet Chaucer, is still preserved as a precious relic of a by-gone age. Wickliffe, the reformer, is painted with one, as his attendant and helper, in his walks of deep cogitations for the welfare of Zion. Cardinal Bona informs us, that anciently the persons who had staves with them in places of worship were required to lay them by when the gospel was read, and to stand erect and firmly, as a sign of their willingness to lay aside all earthly dependence, trust in Christ, and go wherever Providence should guide them. Though we may have no usage like this, still it is always well for us to act in accordance with the emblematical application with which it was associated.

Referring to the subject before us, the bard of Avon observed, —

> "It would much please him,
> That of his fortune you would make a *staff*
> To lean upon."

Hats. — The author of Domestic Life in England states that from the ninth century to the landing of the Normans in that kingdom, in 1066, men wore "felt, woolen, and skin hats." These had been preceded by and were accompanied with caps, hoods, or chaperons for both sexes, which in the reign of Henry VII. were prevalently of a square form. They were not allowed by act of Elizabeth, in 1571, to be worn by any of her subjects, except the nobility and some others, on Sabbaths and holidays. At such times, all her people above six years old, aside from the privileged few, were ordered to appear with wool knit caps, on penalty of ten groats for each disobedience.

Stubbs, in his description of hats at his period, informs us that some of them had crowns a quarter of a yard above the top of the head; and others had flat, broad, and round crowns. He represents the materials of them to be silk, velvet, taffety, sarsenet, wool, and fine hair. The last article composed the beavers, valued at twenty, thirty, or forty shillings apiece, the wearers of which, in part, had them set off with "a great branch of feathers of divers colors, peaking on the top of their heads." He relates that the bands on the different kinds of hats were black, white, green, red, russet, and yellow. Men of this century ornamented the front of their hats with a single jewel. Hence Ben Jonson remarked, "Honor is a good brooch to wear in a man's hat at all times."

In Loseley's Manuscripts, Sir George Chaworth, appointed on an embassy to the Archduchess of Austria, in 1621, mentioned the following among his outfits: "For a beaver hat and black bands, fifty-three shillings. For a felt hat for myself and another for my son, and black bands, twenty-eight shillings; a hat-case with a lock, four shillings."

John Fox, the martyrologist, who died in 1587, is the first known whose portrait is drawn with a hat. Perhaps we need not remark, that it is used among the Roman Catholics as a sign of promotion. Pope Innocent IV. appointed this custom. Hence the remark relative to bishops, they expect or have claim to a hat, or it is conferred upon them, as ele-

vation to the rank of cardinals. Such a symbol is required to be red, as a sign that its possessor is ready to spill his blood for the cause of Christ.

Having slowly ingratiated itself with the public, the hat was unanimously worn by our first settlers. The Massachusetts Company, in 1629, bought one hundred black ones, lined in the brims with leather, for men coming to this country. They were, for the most part, made of wool. As such, it was deemed good enough, by civil authorities, for every class in community. Still their opinion was not absolute in its influence. By an order of the legislature in Boston, in 1634, they forbade the wearing of beaver hats. But the passion for what was censured as extravagant, in this respect, was stronger than the fear of penalties, and soon caused the enactment to become a dead letter. An account of Robert Turner's property, presented, in 1651, at the probate office in Boston, gives the succeeding items: 11 black hats at 14s. each; others of the same hue at 5s. and 6s.; 22 colored at 10s. apiece, and others at 8s.; and 26 children's at 3s. 6d.; 12 black "casters" at 14s. each, and one for a child with a band, 4s. 6d.; 9 black coarse felt hats at 3s. apiece.

The bands spoken of have always been used in our country, though they were, at times, much more costly before our revolution of independence than since. For the last period, they have been generally narrow pieces of ribbon, black, and occasionally white, as the hats have been, and, to a limited extent, of velvet, fastened with buckles of iron or steel, prepared so as to look well. A gold hat band, in 1691, was charged seven shillings.

Mr. Mayhew's bill of sale for Nantucket, in 1659, shows that he received for it thirty pounds, and, as he states, "two beaver hats, one for myself and one for my wife." The General Court of Massachusetts, in 1672, reply to several hatters that, when they shall make as good hats, and sell them as cheap, as those imported, their petition for certain privileges shall be granted. As raccoon skins were found to make good hats, the same authority, in 1675, forbade them to be exported. In 1694, a castor hat is valued at thirty-one shillings,

and a band for it, six shillings fourpence. A black beaveret is charged two pounds. Three years after, seven fine hats are priced at twenty-two shillings each, and six black felt ones, for women, at four shillings sixpence. Such coverings, for men and boys, plain, and also with lace of silver and gold, are published, in 1711, for sale. The last kind of costly lace is advertised in 1741, and Samuel Barnard lost, in a fire at Harvard College, in 1764, a hat bound with such an article.

With regard to some varieties of women's hats, not previously mentioned, we have met with the following: In 1727, "fine Bermuda platt;" in 1765, "crimson satin;" and in 1786, parachute, Emily, and Marlborough, with "laurel trimmings."

Fine as well as coarse hats have gone through various alterations, but have never mostly given place to other coverings of the head among males. From the beginning of our country to 1700, the brims of them were generally extended, and for a portion of this period, the crowns of some inclined to a cone so high, as to require one hand, in a fresh breeze, to keep them from being blown away. In an English print of 1670, two men of eminence appear with hats of different forms. One of them has a low crown, square off at its top, with a very large bow knot behind, and a wide brim. Another has a crown of like height, rounded at its top, with a large rosette on its side, towards the back of the head, and the brim bent up, touching the crown as far as it could.

Respecting sugar-loaf or high-crowned ones, a correspondent, of Boston, writes to his friend in London, in 1675, that the market here was dull for them. Subsequently to the year before the two last named, hats were generally reduced in their dimensions. The subsequent extract shows that they pushed out from their circumscribed limits, and assumed an elevated position. The Boston Rehearsal, of 1732, observes, "The high-crowned hat, after having been confined to cots and villages, is become the mode of quality, and is the politest distinction of a fashionable undress. I quarrel with it only because it seems to be a kind of masquerade. Some

lady, intimate with romances, was certainly the reviver of this custom."

The hat was worn by Charles I. and his principal subjects set off with a feather. There was, probably, at that period, a specimen of this custom to be witnessed, now and then, among men of New England, besides those of the military, who have never entirely laid it aside. After the late arrival of Kossuth in our country, a small black ostrich feather, or an imitation of it, according to his example, was worn by a considerable number of young men, mostly on the left side of the hat. This custom has subsided.

It was customary for females of our primitive colonists to wear beaver and other hats with a feather, and their example was long imitated by their daughters. Before and after 1753, women were attired also with white and black horsehair and chip hats, similarly ornamented. Indeed, they have at no period altogether dispensed with the feathered hat, of one texture or another, though, at times, it has almost disappeared, and as often rallied and regained its popularity. For twenty-five years prior to 1841, they were kept in the background; but since that time they have increasingly appeared. The principal occasions on which any have worn them have been those of riding on horseback.

The Monmouth or military cocked hat, for men, began to show itself about 1670. They are referred to in the latter clause of the subsequent extract, which applies to this period: "Some wore their hats open before, like a church spout, or a tin flour scale; some wore them sharper, like the nose of a greyhound." At this date, the average width of the brims was six inches. Their inconvenient width led to the practice of having one flap of it fastened to the side of the crown, either before or behind, and then to having two flaps alike secured. In the reign of Anne, three flaps of the brim were so put up; and thus the triangularly cocked hat was introduced. While this was worn by those in the higher walks of life, the round ones were used by others. From 1732 to 1779, some boys of fourteen, as well as their seniors, appeared with their cornered hats. In the former year, Dr. Hol-

yoke of Salem remarked, "Very broad-brimmed hats were worn. My father had a beaver, whose brims were at least seven inches. They were all cocked triangularly." Among the more wealthy, such coverings for the head were edged with gold or silver lace, as they appear in Hogarth's prints, and were set off with a black cockade. From 1779, they went down by degrees, so that, fifty-seven years ago, they were seen but rarely, except on aged gentlemen. Their latest hold was upon clergymen as a class. The writer knew one of this profession, who was ordained fifty-one years ago. He thought that, on this solemn occasion, a triangular brim beaver was so requisite for his proper appearance, as to justify him in borrowing money to purchase one, which he actually did. As a reminiscence of the world in years gone by, we occasionally meet a venerable person with a hat of this kind, being the relic of a fashion to which much importance was long and extensively attached.

The hat which has come into notice within two years, and has been worn chiefly by wayfarers, is fast pushing itself into favor of both boys and men. It is of the *felt* description, varying in quality from coarse to fine, in price from one dollar and a half to five dollars. It appears generally with a low crown, square off or oval at the top, and a broad brim. They were at first called *sombreros*, the Spanish for hats, *slouches*, and *California hats*, because fashionable in the modern Ophir, but latterly, by some, the *Paris felts*. Yielding to any pressure without essential injury, they seem to say, "We heed nothing, rain or shine, care or neglect." On this account, travelers begin to give them preference over the beaver, which looks, "Touch me not, lest my coat be disturbed, my form distorted, and my beauty defaced."

The mode of salutation among gentlemen sixty years since, and previously, was by taking off the hat, instead of touching it, as practiced for the most part at present. The former custom was called "vailing the hat." We have a case in point: John Clarke, who came with Obadiah Holmes to Lynn, in 1651, and was there apprehended for preaching to his Baptist friends, and carried by an officer to the meeting

house, observed, "When first stepping over the threshold, I unvailed myself, civilly saluted them, turned into the seat I was appointed to, and put on my hat again. Bridges commanded the constable to pluck off our hats." One of the charges against Holmes was, "You would not give reverence in vailing your hat, till it was forced off your head." As having a partial bearing on this topic, Edward Randolph's interview with the governor and council of Massachusetts, in 1676, may be adduced: "At the beginning of the reading of your majesty's letter, the whole council being covered, I put off my hat; whereupon three of the magistrates took off their hats, and sat uncovered; but the governor, with the rest, continued to keep their hats on." Neither the narrator nor the subject of the royal communication was suited to produce any remarkable signs of civility. When Lafayette, after assisting in our revolutionary struggle, passed through New England, in 1784, he visited Ipswich. There General Farley, deputed to perform the honors of the occasion, in saluting the noble guest, not only took off his hat, but also his wig. When writing home as to the manners of the people, Lafayette humorously remarked, in view of the general's civility, that they bowed with their wigs off as well as their hats.

Some occasions, like the following, may have led to the adoption of three-cornered hats. A veteran, aged ninety-three, when alive nineteen years ago, informed the writer of the subsequent fact. A friend of his was under General Wolfe at the capture of Quebec, and this distinguished officer commanded all his soldiers wearing round hats, before the battle, to have their brims fastened up over their eyes, so that they might see the enemy more quickly and distinctly.

Swords. — Before our fathers came hither, these weapons had been long worn in Europe. Queen Elizabeth ordered that all of them over three feet in length should be broken off, by officers appointed for the service. Speaking of rapiers, swords, and daggers, as in general use, Stubbs informs us that they were "gilt twice or thrice over the hilts with good angel gold; others are damasked, varnished, and engraven

marvelous goodly; and, lest any thing should be wanting to set forth their pride, the scabbards and sheaths are of velvet or the like; for leather, though it be more profitable, and as seemly, yet will not carry such a majesty or glorious show as the other." Swords were carried by principal men in civil as well as in military life, from the original occupation of New England till about 1750. Since, few, except sheriffs and persons in naval and military service, when on duty, have worn them.

Continually apprehensive of attacks from Indians, our primitive settlers were prepared with implements of defence. Among the items of property left by many of these worthies were swords. The sturdy blade of John Carver, whose administration of affairs in Plymouth colony was judicious, but short, the less formidable one of Elder Brewster, and the iron-like one of Benjamin Church, which beheaded the hero of Mount Hope, in 1676, are still preserved, as signs of ancient belief in the duty of self-defence. Benlowes, in his Theophalia of 1652, described a man of the mode as wearing a large sword, suspended by a belt over his shoulder. A similar practice continued in 1670, as the print of several persons who attended the funeral of General Monk plainly shows. In 1679, a physician of Massachusetts, who used his sword under the influence of suddenly-provoked temper, was sentenced to forbear wearing it, as one unfit to be trusted with such a weapon. During his presidency of our republic, a part of Washington's levee dress was a long sword, with a finely wrought and polished steel hilt, and in a scabbard of white polished leather. This weapon the worthy hero wore under his coat.

Though its place, of late years, has been fearfully and not seldom destructively supplied, in some of the South and Western States, by the bowie knife, yet our section of the Union has been spared, for the most part, from so pernicious a substitute. As the wearing of arms amid the walks of society often leads to sudden and murderous indulgence of passion, and thus fosters a spirit of revenge and cruelty, we are glad that, for so long a period, fashion, nurtured by ne-

cessity, has not summoned private citizens to gird on the sword, and appear with it in the discharge of their daily duties.

Watches. — We are informed, that these were invented at Nuremberg, in 1477, though it is said that Robert, King of Scotland, had one, in 1310. At that period, they were awkwardly made of an oval shape. In the reign of the English Charles I. they were some improved in mechanism. But, even then, instead of the present neat chain by which they were wound up, they had nothing better than catgut, like that which is seen on large eight-day clocks, though not of so great a size. It was necessary to wind them up every twelve hours. Of workmanship so far behind that of our day, watches were rarely owned in this country, though increased as estates and population enlarged. Among the property left by the Rev. Nathaniel Rogers, of Ipswich, in 1655, there was a watch as well as clock.

Prior to 1658, watches were very imperfect in their horological performances, designating neither minutes nor seconds, and having no spring, which is to the balance what gravity is to the pendulum. The question as to the invention of spring or pocket watches is said, by Gregory, to lie between Hooke and Huggens. The latter of these two was born in 1629, and the former in 1635. The same author remarks, in this connection, that Charles V. was presented with a watch, but that it was probably "no more than a kind of clock, to be set on the table, some resemblance whereof we have still remaining in the ancient pieces made before 1670." Dryden observed, "Though we talk not by the hourglass, yet the watch, often drawn out of the pocket, warns the actors that their audience is weary."

The various inventions of repeating and warning watches have been, of course, subsequent to that of the pocket watch. Horology can number among its curious achievements even musical timepieces.

Formerly watches had, for the most part, turtle shell and pinchbeck cases. They were much thicker than the modern ones, and less in circumference than the generality of the

latter. One of this sort, apparently with a silver case, is represented on a table before the portrait of Increase Mather, which was drawn about 1690. The inventory of an estate in Suffolk, in 1693, specifies one of silver and two of gold. Isaac Webb gives notice, in 1708, that he has moved from near the east end of the Boston town house to over against its west end, where he will mend watches and turn "old clocks into pendulums." The last clause shows, that, though the pendulum had been invented about a half century, as a great improvement in timekeepers, still it had not been universally adopted in New England. A small watch, in 1719, was charged at ten pounds. In 1765, a young lady of Boston lost a gold one, with a seal, the whole valued at twenty-eight pounds.

As well known, watches have not been common for all classes till within forty-seven years. Some boys, scarcely entered their teens, have, for over twelve years, appeared with them in public. Sixty years since, it was rare to see a lady with such an article. Thirty-seven years ago, a sight of this sort began to lose its novelty. For the greater part of the period since, as there is no need to state, except for future information, watches have been worn by many females. These measurers of time, for a quarter of a century, have, in a considerable degree, laid aside their silver cases for gold ones, which used to be very uncommon. So great has been the passion for them among both sexes, that some, rather than be thought destitute of them, have carried imitation ones, which neither go nor point the hour.

Rings. — These, as ornaments for the hand, have long been worn by both sexes in many nations. We bring to mind the impressive interview between Pharaoh and Joseph, when that monarch took off a ring from his own hand, and put it on the finger of this injured youth. The Scriptures also teach us, that in the revolting conspiracy against the life of Naboth, Jezebel sealed his death warrant with the king's ring. From the passage in Jeremiah, "Though Coniah were the *signet* upon my right hand, yet would I pluck thee thence," it has been inferred that the Hebrews wore rings on

their right-hand fingers. The Chaldeans, Babylonians, and Persians, as well as Egyptians, appeared with such ornaments. The Greeks, too, were no strangers to this fashion. Alexander, while in India on his enterprise of conquest, sealed his letters for Europe with his own signet. His countrymen wore the ring on the little finger. As a reason for this, Aulus Gellius tells us that they had discovered a small nerve, which led from such a member directly to the heart, and thus the sign of affection was more properly put on the smallest than the other three fingers.

As the Sabines, in the time of Romulus, had rings, it is conjectured that they derived the custom of wearing them from the Greeks, and that it passed from the people of the latter nation to the Romans, among whom it made slow progress. We are told that this people remained a long time contented with iron rings. Pliny relates, that Marius, who died 86 B. C., had the first gold one, so far as known, among them. About this period, only their men of the highest rank were allowed to appear with an ornament of so rich a metal. This distinction narrowed down with the progress of time, until it became so modified, that knights might wear gold rings, the people silver, and slaves iron ones. While these articles were plain, they were used on either hand at pleasure. But when they were fitted with valuable stones, they appeared altogether on the left. This was probably owing to the fact, that, if placed on the right, generally employed much more than the other, they would have been in greater danger of being injured.

In different periods, there were changes among the Romans, as there have been in modern nations, as to the number of rings worn. Sometimes there was one, then one on each finger, and, at length, several on every finger. The practice of wearing from three to six has been in vogue, more or less, for the twenty years just elapsed, among a large portion of our New England ladies.

However ornaments of this sort have been worn, or whatever trains of thought or emotion they may have produced, they have always appeared on some of both sexes in our

country, though much more on ladies than gentlemen, as well as in many other countries. There was one in the Winthrop family, of interesting though unexplained associations. It fell to the younger Winthrop, who became governor of Connecticut, and who gained the favor of Charles II. by presenting it to him as the gift of Charles I. to his worthy grandmother on some special occasion. The ring was used, in 1679, as the sign of a contract. Matthew Solely, of Boston, testifies, that when Robert Lisley, of the same place, had agreed to pay him for the board of his wife from Barbadoes, he, as a confirmation of the bargain, took off his ring from his finger, and gave it to the deponent. The portrait of a Boston lady, painted about 1700, has two gold rings, set with stones, on the third finger. Cotton Mather received a doctorate of divinity from the University of Glasgow, in 1710, and with it a ring, having the words *Glascua rigavit*, "Glasgow watered it." On this keepsake, used as his signet, he had the emblem of a tree, with the passage, from Psalm i. 3, "He shall be like a tree planted by the rivers of water, that bringeth his fruit in his season; his leaf also shall not wither." Edward Winslow, goldsmith, notifies, in 1711, that, during a fire in Boston, a silver box of his was taken away, containing, among other articles, two "stone rings" and several plain ones. When Daniel Rogers, of Ipswich, on his judicial circuit as a magistrate, perished in a snow storm in 1722, on Hampton Beach, it was suspected, before his body was found, that he had been murdered for his gold ring, as well as for his horse and clothing. An inventory of Elizabeth, widow of Colonel John Livingston, of New London, Connecticut, in 1736, specifies one silver, one stone, and four gold rings. It mentions another ring with five diamonds, valued at thirty pounds.

It used to be a custom to wear rings on the thumb, besides those on the fingers. The New England Weekly Journal, of 1729, advertises "a large thumb ring" as being picked up at Rumney Marsh.

Down to 1770, it was common for families of wealth to give pall bearers and particular friends, at funerals, a gold

ring apiece. Elizabeth, the widow of Captain Nathaniel Davenport, of Boston, killed in the capture of Narraganset Fort, in 1675, had the subsequent item in her account of charges: "To twenty-one rings to his and my relatives, and to two or three, who took care to bring him off when slaine, eight pounds ten shillings." For a similar disbursement, the Province of Massachusetts was at much expense, in 1729, when Governor Burnet was buried. The Rev. Andrew Eliot, of Boston, who died 1778, left a "mug full" of such articles, which had been presented to him on such occasions.

It is very probable that the dislike of our Puritan ancestors to the mode of marrying by a ring among Episcopalians rendered this article far less fashionable than it would otherwise have been. An influence of this kind, as a matter of course, must have diminished as the latter denomination gained in popular approval. Whatever may have been its power, or that of any other cause, they have become much diminished within the last twenty years. Not only have many ladies, particularly young, abounded, in this period, with finger rings in fancy forms, substances, and sizes, but not a few men have followed their example in a degree. Even boys and girls, some of whom, scarcely out of their leading strings, appear as easy with them, as though they had grown like nails on their hands.

Ear and other Rings. — These, of the richest material, down to the cheapest imitation, have long been among the appendages of dress. The Scriptures speak of the earring which the faithful servant of Abraham presented to the fair Rebekah. They inform us, that, when Jacob resolved to visit Bethel, and there consecrate an altar to God, accompanied by his household, they committed to him all their earrings, and he hid them under the oak near Shechem.

Ornaments of this kind have long been made an occasion of distorted appearance among original inhabitants of both continents. In the East Indies, men and women have had their ears lengthened, and the holes of them enlarged by putting in pendants "of the size of saucers set with stones." Among the coasts of the West Indies, discovered by Columbus, was one which he named *Oreja*, because he saw the

people there with such holes, large enough for an egg to pass through them. Augustine informs us that the Moors had rings for their noses, as well as ears, like many of the Orientals, who, also, have had them on their lips, cheeks, and chins. The Mexicans and other nations had their lips and nostrils similarly discommoded, as we should say, while they, undoubtedly, considered them as ornamented. Indeed, we think fashions of this sort very absurd and inconvenient, because they have never appeared in our country. Still, were they to be introduced and prevail among us, they would soon conquer our aversion and confirm the remark, not unfrequently made, that there is hardly an absurdity of attire, as well as of opinion and action, which custom will not only render tolerable, but even agreeable.

Earrings have had their periods of abundance and scarcity with the females of "both Englands." For the last five years, after a general retirement from public notice for a quarter of a century, they have increasingly come into use, and are now extensively worn by such patrons. Formerly they were fashionable with men of rank and others in our fatherland. Villiers, Duke of Buckingham, and favorite of James I., appeared with them to set off his person. We are told that Charles I. had a pair in his ears when executed. In our country, a practice of this kind has been very limited among men. As occasionally seen on males, they have been small, setting close to the ears.

Such rings of gold have been long considered, by a portion of the world, as beneficial to weak eyes. Whatever may be our impression of their belief, we should all be agreed, that there is an indispensable ornament of soul, shining out upon life, which is more precious than rubies — is the only *cordon sanitaire* for moral diseases, whether in excess of fashion or any other undue indulgence.

From the following passage it appears that the Romans indulged themselves, as some of the Californian adventurers have, in heavy rings. Addison remarked, "I have seen old Roman rings so very thick about, and with such large stones in them, that it is no wonder a fop should reckon them a little cumbersome in the summer."

With regard to the "Episcopal ring," it is one of the insignia of the office held by Roman Catholic bishops. The fourth council of Toledo, in 1633, decreed that if a person of such rank should be condemned, the ring should be taken from him; but if subsequently proved innocent, it should be returned to him with other official badges.

Among the most interesting usages in relation to rings is the giving of them by males when they are betrothed and married. With regard to the first of these two actions, it appears to have been done for Isaac by his servant, who gave Rebekah jewels of silver and gold, which very probably included a ring of promise. It is true that some authors have taken ground opposite to this inference. Horne says that an engagement of this kind among the Jews was made "sometimes by writing, sometimes by the delivery of a piece of silver to the bride, in presence of witnesses." However the question particularly stands, it is evident that a pledge was given, which is, very likely, the origin of the custom that has long prevailed among various denominations for the lover to give his beloved a valuable ring, as evidence of their plighted faith. Concerning the marriage ring, there has been a discrepancy of opinion as to its antiquity. Selden says that the Jews, at one period, gave it at marriage, instead of the piece of money previously given on similar occasions. The same practice prevailed among the Greeks and Romans. The early Christians adopted it; for Tertullian and ancient liturgies give the "form of blessing the nuptial ring." This interesting custom, though omitted by nonconformists, is still observed by the Catholics and Episcopalians. The ceremony, in part, is described as follows: "The man shall give unto the woman a ring. And the minister, taking the ring, shall deliver it unto the man, to put it on the fourth finger of the woman's left hand. And the man, holding the ring there, and taught by the minister, shall say, 'With this ring I thee wed.'" The occasion of these words is one either for the weal or woe of the parties united, according to their disposition and principles, and preëminently needs divine assistance, that it may lead to the former, and not to the latter, of so important an alternative.

CHAPTER III.

Other Ornaments, Doublet, Jerkin, Jacket, Waistcoat, Smallclothes, Pantaloons, Spatterdashes, Gaiters, Sliders or Overalls, Spencer, Coats, Great-coats, Surtouts, Sack, Mandillion, Cloaks, Gowns, Rails, Skirts, Small Coats.

Ornaments. — By these, such are meant as have not been previously or particularly named. They go far back into the history of human attire. The servant of Abraham presented jewels of silver and gold to Rebekah on the consent of Bethuel and Laban that she might become the wife of Isaac. Stubbs remarked of women in England, "Their fingers must be decked with gold, silver, and precious stones; their wrists with bracelets and armlets of gold and costly jewels."

Made of so valuable metals and other substances, they were not extensively worn in the first age of New England. The greater part of our ancestors had so much toil to perform that necessary supplies might be obtained, and so strong a belief that "bravery" of attire was unfit for their design to promote a religious commonwealth, they did not indulge themselves with many expensive decorations. Still these ultimately made their way to general favor over the obstructions to their progress. With his eye on a change of this kind, Urian Oakes, in his election sermon of 1673, observed, "When persons spend more time in trimming their bodies than their souls, then you may say of them, as a worthy divine wittily speaks, that they are like the cinnamon tree — nothing good but the bark." Some instances in which ornaments are met with follow: In 1656, glass, amber, bone, coral, and jasper beads and necklaces; in 1665, pearl necklace; in 1729, bugle and wax earrings and pendles; in 1765, paste, topaz, French, black, white, green, and purple stone necklaces. In 1771, J. Coolidge, Jr., of Boston, offers the subsequent articles, from London, for sale. Though some of

them belong to other parts of our general subject, yet it may not be considered an unpleasant excess, if the whole of them be named. "A variety of paste, enameled, pearl, garnet, and black earrings, neatly set with marquasetts, necklaces, solitars, sprigs, and pens set with marquasetts, marquasetts for ladies velvet collars, paste hair combs, shoe, knee, and stock buckles, rings, broaches, lockets, watch trinkets of all kinds, seals, chrystal, paste, enameled pearl, gilt, moco, pebble, and cornelian sleeve buttons, mock garnet earrings, also watch chains, coral beads, and tortois shell hair combs."

Necklaces of gold and other materials continued fashionable, more or less, till a half century ago. Since, elderly females and families of the old school have not consented to appear without them. For a dozen years coral and cornelian ones have been considerably worn by young women at social parties and on public occasions.

As a substitute for necklaces, during the last period, females have appeared with gold chains as part of their attire. Particularly those denominated *safety chains*, for the neck, have been increasingly used by both sexes, for the past twenty years, attached to the watch, especially so since the facilities of travel by steam have flooded our cities with pickpockets.

For ladies to set off their hair with jewels, pearls, and amber of various forms, as well as with artificial flowers, is a custom which has arisen and fallen in different periods of New England's continuance. It has been in vogue the last dozen years.

Bracelets have experienced similar changes. Thirty-seven years since, and also twenty-two years ago, they were in their *culmination*. Since then, they have been more or less fashionable. Some of them, for the last two years, have been made of handsomely wrought bogwood, scented and black, being quite a new article.

Pendles of various kinds, for the ears, have gone through a like series of mutability. These were much more common about and after 1700 than previously. They began to abound among us fifty years since, and appeared in profusion for half of this period. For the last fifteen years, they have

increasingly come into favor, and at present are generally worn, but more particularly by young women.

The fact that such garnitures for the organs of hearing have long been of the largest size and in the greatest plenty among nations but partially civilized, should lead us to inquire whether a people of this standing ought to be our exemplars in matters of attire. The well-principled and virtuous female "needs not the aid of foreign ornament." When unadorned with it, she "is adorned the most."

Doublet, Jerkin, and Jacket. — The first of these has for ages been a garment in the East. It was the *chitone* of both Jews and Greeks. It resembled the tunic of the Romans, which, in the decline of their empire, they wore hanging down to the ankles, with sleeves reaching to the hands. It was common in Europe before our fathers came to this country. Shakspeare observes, "What a pretty thing a man is, when he goes in his doublet and hose, and leaves off his wit!"

During the reign of Henry VIII. and his successor, and part of Elizabeth's, doublets were puffed, in several circumferences, round the sleeves and body part, and these protruding circles were much slashed. This fashion, which subsided in the reign of the last sovereign, was revived at the time of New England's settlement. The noted author last quoted wrote of them, —

> "What! this a *sleeve?*
> There's snip and nip, and cut, and slish and slash,
> Like to a censor in a barber's shop."

Passing, for a moment, from the sterner sex, we look at a remark of Stubbs as to their helpmeets: "The women also have doublets and jerkins, as the men have, buttoned up to the breast, and made with wings, welts, and pinions, on the shoulder points, as men's apparel in all respects." We have no evidence that this custom ever prevailed among the females of this country, notwithstanding the attempts of Bloomerism within two years.

When emigrants were about to embark from England for Massachusetts, in 1629, a large number of doublets made of

leather, and fastened with hooks and eyes, were provided for them. Such articles of attire were very large towards the shoulder, with much cut work, so as to show the linen which covered the arms. Hence, in 1634, the authorities of the Bay colony ordered, that "immodest great sleeves and slashed apparel" should not be worn, but with the allowance of one slash in each sleeve, and one in the back. This legislative swoop also applied to the wardrobe of women. Perceiving, in 1639, that their injunction was disregarded, the like rulers resolved that no clothes should be made with short sleeves, so as to expose the arms, nor any sleeve should be over a half ell in the widest part.

The doublet was mentioned by a writer as worn in 1776 in Boston. Then, as previously, it had sleeves, and in cold weather was covered with a great coat. The boys who had on the former and latter would throw off this when they wrestled or engaged in other athletic exercises. The frequency of the doublet's being specified among personal property diminished from 1673, and was succeeded generally by the vest or waistcoat. Its name is not heard in common conversation as to the dress of our day, though it is preserved in our dictionaries, as a thing of the past, which anciently figured with *éclat*.

While the doublet was spoken off and used, so were the jerkin and jacket, among the Old and New Englanders. The two last of these garments, as to length, form, and sleeves, had a general likeness to the first. The jerkin was made of leather and various sorts of cloth. We are told that Henry VIII. had one in his wardrobe of "purple velvet with purple satin sleeves, embroidered with Venice gold, and another of crimson velvet, with wide sleeves, of the like colored satin." Edward de Vere, Earl of Oxford, in the reign of Elizabeth, brought several articles from Italy, among which was a leather jerkin perfumed. Of clothes brought into Boston about 1638, and belonging to Peter Branch, who died on his passage, was a similar garment. The will of Edwin Skinner, in 1641, designates one, and another of 1654, mentions one of cloth. Though this article, suited to the laboring class

of men, is continued to be used by them in England, and still retains its name there, it seems to have ceased from having its distinctive appellation, in our country, about the time that the doublet did. Like this, its name was familiar as itself to our ancestors, but has not been to their descendants.

With regard to the jacket, Strutt remarks, that it "originated from the military *jaque* or *gamberson*." He informs us that it appeared in Europe about the middle of the fourteenth century. Among our probate accounts of 1645, it is named as of cloth, and in the will of Coytmore, who died the same year, it is specified as of silk, and it is mentioned, in 1662, with its accompanying attire. This garment, convenient in the storm and active employment, has kept its ancient name, and bids fair to hold such possession among the many who follow laborious callings either on sea or land. There is no real degradation, but an appropriateness of taste, in wearing clothes fitted to the occupation of the owner.

The inventories of our primitive settlers describe the color of the doublet as prevalently red. A gentleman of Plymouth colony, in 1643, left a black one. Among the forehanded, it was sometimes fringed, and frequently edged with silver and gold lace. Such costly additions were forbidden by the Bay authorities, in 1651, except to men worth two hundred pounds. Several prosecutions on this account followed the next year.

Persons of rank and property, and some who were not, wore silver and gold buttons, closely set on their doublets and other garments. When a vessel of Sir Richard Saltonstall was cast away at Cape Sable, in 1633, Razilly, governor there, paid the captain of her, for sails and cables, seven or eight hundred gold buttons, taken from his clothes. The legislature of Massachusetts, in the same year they restricted the wearing of lace trimmings to individuals of two hundred pounds, did the like as to such buttons.

The diversities of high and low collars, which the waistcoat has had, have appeared on the doublet, jerkin, and jacket. To the ancient ones of these garments, which have long ceased to be named as articles of our wearing apparel, we

pay our parting respects, and wish them a retirement of peace and dignity.

Waistcoats. — These garments, often called *vests* and *under jackets*, and distinguished from the doublet by being sleeveless, were coeval with this, and have outlasted it in continuance. They resembled the tunica of the Romans. They were worn by the wealthier people within doors and abroad under the gown. The poorer class could not afford to buy the toga, and therefore they appeared with the tunica. Hence Horace used the phrase *populus tunicatus.*

Among the attire of Henry VIII. was a waistcoat of silver cloth, quilted with black silk and stuffed out with fine cambric. Stowe relates that, when the Earl of Essex was executed, he put off his doublet, and his scarlet waistcoat appeared. He states that Sir Thomas Wyat, being brought to the same untimely end, "put off his gown, untrussed his points, and plucked off his doublet and his waistcoat." He further informs us, that William Lee wove silk waistcoat pieces in his stocking frame.

One hundred waistcoats, made of green cotton and bound with red tape, were ordered, in 1629, for men about to sail from England for our shores. They became short by 1660, and so continued till 1684. From this to 1714, they grew in length so as to be very long. One of this kind is seen on the likeness of Governor Yale, who died in 1721, in the Trumbull Gallery at New Haven. Till about 1760, its top was low, so that the neckcloth was visible all round. It was worn thus low, as well as long, till fifty-seven years since by elderly men, and considerably by their juniors. When suspenders were adopted, a half century since, the waistcoat kept diminishing upward till it was very short. After that, it came down so as to be a comfortable garment. A dozen years ago, its longitude was on the decrease, but within two years, it has greatly increased. As manufactured of leather, it was common for laboring men, from the beginning of New England till after the revolution.

In all its *ups* and *downs*, the waistcoat has been generally accommodated with two front pockets, right and left, at its

bottom part, as depositories of money, penknives, combs, and formerly, as a common thing, of tobacco and snuffboxes.

We have no proof that females have worn such a garment in New England, except a few respectable young ladies of Boston, who appeared with it, the past winter, in another city. It was probably fashionable among their sex in England, when they used the doublet and jerkin as parts of their dress.

Adventures similar to those which have betided the doublet, as to rich lace and buttons, have also come upon the waistcoat. Legislative restrictions of the Bay authorities, were formerly appointed with regard to the one as well as to the other of these appendages. Sir Charles Henry Frankland, after his residence in Boston, noted in his memoranda book, in 1763, "It will take seven yards of lace to each waistcoat." Joseph Northup, of North Kingston, Rhode Island, gave notice, in 1748, that he had stolen from him fourteen silver buttons and one jacket. In June, of 1833, while digging up the foundation of St. Peter's Church, in Salem, for the erection of a new one, the workmen discovered the remains of Jonathan Pue, his majesty's surveyor and searcher of the port, who died in 1760. Of these remains were some silver buttons, the mementoes of another age, the insignia of more than common rank. Among the items contained in a memorandum of what Governor Hutchinson lost by a mob, in 1765, we have the following relative to the waistcoat and other garments: "One suit of French gray, having button holes wrought with gold thread, and gold basket buttons." We occasionally meet with quarters and eighths of the Spanish dollar, which had eyes soldered on them, and their stamps retained, and which were used as buttons. Such costly additions were fashionable till the retrenchment of revolutionary times. The poorer class of males had their waistcoats fastened with cloth-covered, horn, pewter, brass, and gilded buttons, which, at the crisis just mentioned, became substitutes for the richer sort. For the welfare of our population, it is matter of high satisfaction, that, although wealth never more abounded among us, as a

general concern, yet the owners of it have not gone back to ancient practice, and have been contented to fasten their attire with other substances than gold and silver. The more and the longer a people keep aloof from such useless badges of distinction, the greater is their claim upon our respect and esteem.

Smallclothes. — This garment was common among the northern nations, as the Getæ, Sarmatians, Gauls, Germans, and Britons. It was worn by the Medes and Persians. Hence it was called by Tacitus the covering of barbarians. Instead of it, the ancient Romans sometimes wore swathed scarves, denominated *femoralia.* Having made its way into the Roman empire, under Honorius and Arcadius, both of whom died in the fore part of the fifth century, it was restrained, and the makers of it, called *bracarii*, were expelled from the metropolis. The reason assigned for this severity was, that such an article was unworthy of the people who held dominion over the nations, from whom it was derived. An argument of this sort, though as good as is often given for state policy, was more the indication of pride than of true magnanimity.

Charles V. of France issued an edict against his subjects' wearing short and tight smallclothes, as an infringement on past and general custom. Such dress, in the reign of Henry VIII., was, to use the language of an English writer, " stuffed out to an enormous size with horse hair and cotton." This custom was in imitation of that king's corpulence. There is proof from a Harleian manuscript, that a scaffold was erected in the Parliament house for the convenience of such members as wore so tumid a garment. This custom declined in 1565, but revived soon after the decease of Elizabeth, in 1603. It was lashed by a ballad, which said, —

> " What hurt, what damage doth ensue
> And fall upon the poore,
> For want of wool and flax of late,
> Which monstrous *hose* devour."

Though hose, mentioned here, were sometimes applied to stockings, yet they often meant breeches, as in the passage

just cited. Strutt informs us that, "in the fourteenth and fifteenth centuries, breeches were fastened round the waist, and then descended nearly half the length of the thighs. The hose were usually drawn up over the breeches, and attached to the doublet, with ribbons or laces, called *points*." The same author mentions that an eye witness related that, towards 1600, several kinds of breeches were in vogue, as follow: The Gallic hose were loose, not stuffed out with wadding. They were sometimes called *galligaskins*, or *gascoines*. There were the French, the Venetian, and the boot breeches.

Smallclothes came over with our sires to this country. For some of them, in 1629, there were two hundred pairs purchased, being leather, half of which were oiled; and drawers to wear with the whole of them. As worn by our ancestors, they were of sheep and deer skins, as well as of cloth. The points, which had been fastened to the bottom of the waistcoat, were removed, by 1634, to the knees of the breeches. This garment, in the year last named, had assumed so turgid an appearance, that the Massachusetts legislature ordered its reduction. Though such intervention in sumptuary affairs had some effect, it did not last long. The article to which it was applied had large bunches of ribbon in the place of buckles, and also puffs round the knee band, which looked like small blown-up bladders. It became so large by being stuffed, that it was called *trunk* hose.

From 1689 till after 1727, having been gradually lessened, smallclothes were made longer and closer. Some of them, in 1778, had so deviated from this order, that a writer spoke of them as slouching — not the neatest adjective in our language. About this period, such a class of them, being large in size, were worn by men, on land and sea. Until sixty years since, boys, as soon as the attire of their childhood was put aside, would be dressed with smallclothes of the natural shape. Thirty-seven years ago they were seen on a few young and some old men with the bands fastened either with buckles or strings. Subsequently to this, they have nearly disappeared from those of every age and class.

One of the materials of which such a garment was made, while it continued in vogue, was wash leather. Several pairs of this description, in 1721, were charged each from one pound to one pound eighteen shillings. In 1730, one pair of them is mentioned as of colored buck skin. When a college edifice was burned at Cambridge, in 1764, several students lost similar articles. They, as well as others, were worn by males in the different classes of community, and by boys as well as men. As cloths abounded after the peace of 1783, these garments diminished until 1800, when few of them were worn.

Of all the phases assumed by the garment now passing in review before us, none appear more *outre* than the "petticoat breeches." Were a man to assert, without proof, that these were once used in New, as well as in Old England, by persons of his own sex, he would be considered as laboring under a great mistake. The work known as the Domestic Life of our fatherland, informs us that such an article was fashionable there in the sixteenth century. Randall Holmes, in the Cheshire Herald, gives the following description: "Large stirope hose, or stockings, two yards wide at the top, with points through several eyelet holes, by which they were made fast to the *petticoat breeches* by a single row of pointed ribbons, hanging at the bottom." The former of these two authorities states that not long after the accession of Henry VIII. to the throne, the garment under consideration was laid aside. Strutt relates that it reappeared at the commencement of the next century. One of our accounts of property, in 1640, left by a deceased person, mentions it as a part of his wardrobe. From that date, the writer has not seen it mentioned. It then had probably ceased to be fashionable among our population, and has never since regained their favor. An octogenarian says, that when a boy, he remembers to have seen it worn by foreign seamen who arrived at Boston, but by none of our people.

The object of having smallclothes closely fitted was to keep them up, when not assisted so to do by suspenders, which have been valuable for such purposes the last half century. Pride of men was not a little gratified when their

form was such, that they could wear smallclothes above their hips without any appurtenances, and their stockings above the calf of their legs without garters. However such an uncomfortable passion be cut off from this source of indulgence, it finds full objects enough for its constant exercise.

Pantaloons. — This term was derived from the Venetians, among whom the garment to which it refers is said to have originated. That people were called *Pantaloni*, from St. Pantaleon, whom they formerly reverenced as their patron. Domestic Life in England informs us that pantaloons were worn by the chiefs of Britain before its invasion by the Romans. Such an article of dress has much resemblance to the ancient hose. It served the purpose of smallclothes and stockings generally, down to the heel, and sometimes over the whole foot. "Fancy's child" speaks of it: —

> "The sixth age shifts
> Into the lean and slippered *pantaloon*,
> With spectacles on nose, and pouch on side."

While hose was common with our primitive fathers, it is not improbable that pantaloons were among their wardrobes, because such garments were worn in England at that period. Pantaloons have had their periods of publicity and retirement. Their principal reign has been since smallclothes were generally laid aside. So prevalent, they have changed from being full to tight several times. Within thirty years, they have been, for the most part, of the former class. Comfort is strongly in favor of this fashion.

Trowsers. — These were anciently called *trossers*, *trouse*, and *trousers*. Spenser wrote the following passage: "The leather quilted jack serves under his shirt of mail, and to cover his *trouse* on horseback." Trowsers in New England have had the general form and length of pantaloons, but have been of larger dimensions. While the long hose was fashionable, and served a like purpose, they do not appear in the inventories of property seen by the writer, though they may have been limitedly used, as they were in our fatherland. The class of our population, who have mostly worn them,

are seamen, and next to them laborers on the land. As partly connected with this topic, Fosbroke remarked, "that the costumes of all the nations lie in a small compass, in tunics with togas, or similar external coverings, breeches, pantaloons, or trowsers." The Boston News Letter of 1719 describes a mariner as having a long pair of large "Oxenbridge trusers." For men impressed to serve, in 1779, on board of the General Putnam, Captain Daniel Waters, the council of Massachusetts order thirty pair, valued, in depreciated paper currency, at nine pounds apiece. Such garments were worn by boys. Hon. Edward Everett, during a speech of 1851, showed a jacket of coarse India cotton, in which he and other students of Exeter Academy appeared with trowsers of the same commodity, in 1807, as the uniform for a military company. Though trowsers have not, in general, been the badge of distinction, still they serve the purpose of convenience for their wearers, some of whom have cherished nobler purposes and possessed better hearts than many arrayed in the costliest and most finished attire. The garb is not the surest indication of character.

Spatterdashes and Gaiters — These were made from different sorts of cloth. The bottom of them was fitted to the foot, so as to reach some over the shoe, and the other part covered half of the stocking on the leg, and thus was a protection in cold weather. They were a good substitute for boots, and were used a great deal more than they have been since the general discontinuance of smallclothes. One of our early inventories, in 1638, mentions them. A pair of them were lost, in 1765, by a gentleman of Boston. As an exception to these articles being generally used, a brigade, in the same capital, in 1772, wore "white stockings," but "no spatterdashes." In modern times, such a part of dress, as worn under loose pantaloons, has been called *gaiters*. These are not very fashionable, but enough so to keep them from being forgotten.

Slyders, or Overalls. — These were worn over smallclothes, and so prevented them from being soiled. We have not found the first word, by which they were designated, in any

of our dictionaries, though there is no doubt but that it was formerly and frequently spoken and understood. The Loseley Manuscripts give among the outfits of Sir George Chaworth for Austria, in 1621, "*Slyders* of Welch cotton over the breeches." Accounts of chattels, left by our early settlers, speak of the same articles. In 1641, the will of Edward Skinner mentions a pair of "leather slivers." These, of various materials, have been worn ever since, though their ancient name has slipped from our modern vocabularies. Its substitute has been very pertinently denominated *overalls*, though sometimes formerly applied to pantaloons.

Spencer. — This, as well known, is not much unlike a short jacket. Its origin is stated to have been as follows: An English gentleman, by the name of Spencer, was on a hunting party, and while leaping in pursuit of game, the skirts of his coat were torn off, and nothing but the waist was left. The remnant he continued to wear, and thus set a new mode. Whatever may be the accuracy of such a tradition, we have a statement of 1666, that an article of dress like the spencer was then worn over the close coat, was cut at the breast, hung loosely, and was six inches shorter than the vest. In the edition of Johnson's dictionary of 1805, the word does not appear. This is an indication that the term *spencer* had not been adopted by the *usus loquendi*, nor by lexicographers, at that date, as the signification of a garment.

This article of dress, as formed of various materials, was much worn in our country, by both sexes, in 1805, and several years afterwards. On females, it served for a shawl, and on males for a surtout. It is now seen occasionally on a few men, who are loth to lay aside what they deem a convenient fashion, as they are a well-tried friend.

Coats. — This word has long been a general term for coverings of the human body. In Genesis we are taught that, after the fall of our first parents, the Most High "made them *coats* of skins, and clothed them." The Septuagint calls them *chitonas*, in the accusative plural, and that presented by Jacob to his beloved son Joseph, *chitona*, in the same case singular. The fact that the translators of James's Bible so

construed these words, shows that the name of the garments indicated by them was familiar to their ears. The phrase *coats of arms* was common in England from the Norman conquest. The articles of attire denoted by it were worn by ancient knights, in battles and tournaments, over their armor, and were so made as to distinguish them one from the other, their faces being covered with helmets. Domestic Life in England states, that the close coat was used by the chiefs of Britain prior to its being invaded by the Romans.

The coat, formed somewhat like a frock, is said to have been invented by Charles VII. of France, who died in 1461, to hide the deformity of his lower limbs. In an inventory of attire belonging to Henry VIII. were the following: Long, demi, short, riding, skirt, stalking, tenice, and leather coats. These were fashionable in the reign of Elizabeth; but before her decease, they declined in public preference. Stubbs says of coats in England, "As they be divers in colors, so divers in fashions. Some be made with collars, some without; some close to the body, some loose; some are buttoned down the breast, some under the arm, and some on the back; some with flaps over the breast, some without; some with great sleeves, some with small; some plaited and crested behind, and curiously gathered, some not."

At the period when New England was occupied by our ancestors, the coat was not mentioned very often, because the doublet was generally used in its stead. Indeed, these two garments were so much alike in their purpose, it would not be strange if, when one was described, the other would be essentially implied. Strutt enumerates the coat among the apparel of Charles II.

Our probate documents mention a small coat in 1638; one with silver buttons in 1645, and others in 1661, being gray and red. In 1676, loops, and gold and silver buttons, for such garments, are mentioned. Samuel Wentworth's bill against Colonel Dudley Bradstreet, on account of his son, charges fourteen shillings, in 1690, for making coat and breeches, and one pound three shillings, in 1694, for making coat and jacket.

As known to our ancestors, part of the coats came down

directly in front, reaching below the knee, and fitted to be fastened with clasps, or buttons, or hooks and eyes, to the very bottom. They had a fullness at the skirts, which were made to hang off by means of buckram and other stiffening.

Not far from 1700, a lady in the Spectator is represented as saying to the other sex, "The skirt of your fashionable coats forms as large a circumference as ours; as these are set out with whalebone, so are those with wire, to increase and sustain the bunch of fold that hangs down on each side." Such raillery was then fully and deservedly to the point. Even down to 1750, a coat of the *ton* had three or four large plaits in the skirts, with much wadding, to keep them from wrinkles. Its sleeves covered, generally, half the arm, and sometimes were seen longer. They were very full, and had wide cuffs, which ascended above the elbow, where was a circle of large buttons; and below these cuffs was the white wristband with a ruffle, set off by gold, silver, or other buttons. They were open at the cuffs, the upper parts of which were liberally dilated, and frequently had lead put into them, so that they might, when the arm was raised, be kept off considerably from the sleeves.

Before 1702, the coats had no pockets opening outside; but in 1715, it appeared with them, having large flaps, under which was seen a row of great buttons. These were also arranged in front of the coat, so that it might be fastened.

Among the noted and wealthy there was no lack of gold lace, as an ornament to this article of dress. It showed no collar like that of our day. It had a thin, narrow hem, so as to expose the close-plaited stock of fine linen cambric, and a large silver stock buckle on the back of the neck.

Specimens of such an article of dress are seen on the portraits of Governor Burnet, whose demise was in 1729; of the founder of Faneuil Hall, in Boston, who deceased 1743; of Benjamin Lynde, chief justice, who died 1745, and of Sir William Pepperel, as represented at the capture of Louisburg, in the same year as the last mentioned. With regard to colors of coats, worn by several distinguished persons in England, we have an account. A garment of this sort,

belonging to Dr. Samuel Johnson, and having large cuffs, sleeves wide, showing his linen nearly to the elbow, and great metal buttons, was brown; one of Hogarth's, sky blue; of Joshua Reynolds, plum color; of Sheridan, being long waisted, blue; of George III., long skirted, also blue.

In the middle of the reign of this sovereign, in 1790, the square-cut coat began to be succeeded by another without stiff skirts, and having a shorter waist. Such a fashion appears to be what is known as the close-bodied coat. Though it does not seem to have met with so ready and wide a welcome in our country as in England, still its way continued onward to popular favor. But, for all this, such a garment, as seen on French refugees from the West Indies, about 1800, while walking through the streets of our seaports, attracted considerable attention, as not being altogether familiar to general sight and sympathy. It has never been able to achieve an entire conquest even to the present time. Not a small number have preferred the frock coat, as more comfortable, though of more cloth. Nor can they be driven from that preference, though charged with being more partial to the Oriental fashion than to the taste of attendants at the courts of St. Cloud and St. James.

Greatcoats, Surtouts, and Sacks. — The ancient signification of the second term, as to use, was the same as that of the first here introduced. Still there has long been a distinction between these two in our country, both in form and name. While the greatcoat has been large and loose, the surtout has been smaller and close to the body. They have both been generally alike as to being long and having sleeves. The latter probably became one of the substitutes for the doublet, which it resembles in some respects.

Of one modification or material, or another, the greatcoat is probably coeval with the close coat, especially in climates subject to wet and cold. The necessities and conveniencies of men have ever naturally led them to invent correspondent attire.

One of the Boston papers, in 1741, advertises that a "blue greatcoat, with a blue velvet cape, was found at Dr. Colman's

meeting house." Such a garment, subject to the changes and varieties of fashion, will probably be continued as long as the inquiry shall be made, "Wherewithal shall we be clothed?" It serves a purpose similar to what garments for females did formerly, which were called *surcoats*. These, at the close of the fourteenth century, were described as follows by a person in Paris: "There came to me two women wearing *surcoats* longer than they were tall by a yard; so they were obliged to carry the trains upon their arms, to prevent their trailing upon the ground; and they had sleeves to these surcoats reaching to the elbows." Such garments were also made without sleeves.

The greatcoat and surtout were not formerly so common, in proportion to the people, as they have been since. Then and previously, both the sexes were not accustomed to wear so much clothing as they have in modern times. One reason was, that they, in general, had not the means to purchase more, and did not give so free a rein to their fancy for compliance with the *beau monde*. A result of such economy was, that they were more hardy, and did not suffer for the want of a greater quantity, as those of different experience may suppose.

About 1700, Prior wrote of the second kind of garments in the order of the caption, —

> "The *surtout*, if abroad you wear,
> Repels the rigor of the air."

From this period there appears to have been a very slow advancement of such an article in public favor. It was made of white Dutch blankets for many an officer in our revolutionary corps. Till within about six years, it abounded, compared with its former use. It still appears on a portion of community, who are not in a hurry to follow the multitude in casting off old customs.

With regard to the *sack*, this was formerly used to signify a sort of female robe. Within several years, the word *sack* has been applied to a part of male as well as of female attire. Of the former class, it has held a medium between the

surtout and greatcoat. Of the latter, it is between the cloak and pelisse. In both one and the other, its varieties, as to material, length, and form, have been almost legion. Still, amid its protean appearances, comfort has remained a steadfast quality of its character.

Mandilion and Cloak.— The first of these terms is derived by Johnson from the Italian *mandiglione*. It anciently signified loose outside garments, covering the body like a large cloak, which were commonly without sleeves. Stubbs, speaking of such articles, as worn by the English, says, "some loose, which they call *mandilions*, covering the whole body down to the thighs, like bags or sacks, that were drawn over them." The British Costume mentions them as fashionable in the reign of Elizabeth, and that they resembled jerkins, though other authority gives a different description of them. Chapman supposed that they were worn by military men in the time of Homer. To whatever extent they may have appeared among Greeks and Englishmen, one hundred of them, lined with white cotton, were provided in 1629 for settlers in Massachusetts. At the same time, hooks and eyes were ordered to fasten such garments. Though these have long since laid aside their old names, yet they have continued, in some degree, to preserve their identity, under other terms, at different periods.

The cloak, for its simplicity of invention and convenience for the body, would be, as we naturally suppose, among the first items of human attire. The prophet Isaiah said, "The Lord was clothed with zeal as a cloak." John the evangelist declared, "Now they have no *cloak* for their sin." The Septuagint for the former has *imation*, and for the latter *prophasin*.

Such a garment resembled the *toga* of the ancient Romans. This had no sleeves, and varied in value and material, according to the means of its wearer. It was a distinguishing mark of that nation, which gave rise to the phrase *jus togæ*, or the privilege of a Roman citizen, sometimes liberally construed, "the right of wearing a Roman habit, and of taking fire and water through the Roman empire." We are

informed, that Lucullus, the Roman epicure, had more cloaks than he ever had dishes on his table. In both of these excesses, he showed himself a slave of despotic extravagance in pride and sensuality.

Shaw, whose long residence in the East qualified him to speak with certainty of Oriental dress, supplies us with several facts. After mentioning the *hyke*, sometimes of the immoderate length of six yards, and fastened up with a girdle, he remarks on the *burnoose*. He says that this is like our cloak, and for the sake of warmth, is worn over the hyke; is "strait about the neck, with a cape for a cover to the head, and wide below." Of such an article of dress in Old England, we have the following from Stubbs: "They have cloaks of white, red, tawney, black, green, yellow, russet, purple, violet, and infinite other colors; some of cloth, silk, velvet, taffata, and such like, whereof some be of the Spanish, French, and Dutch fashion; some short, scarcely reaching to the girdle-stead or waist, some to the knee; and others, trailing upon the ground, resemble gowns rather than cloaks; then are they guarded with velvet guards, or else faced with costly lace, either of gold, silver, or at least of silk, three or four fringes broad, down the back, about the skirts, and every where else. And of late they use to guard their cloaks round about the skirts with bugles, and other kind of glass, and all to shine to the eye. Besides all this, they are so faced, and withal so lined, that the inner side standeth in almost as much as the outside; some have sleeves, other some have none; some have hoods to pull over the head, some have none; some are hanged with points and tassels of gold and silver or silk; some without all this. The day hath been when one might have bought him two cloaks for less than now he can have one of these cloaks made, they have such store of workmanship bestowed upon them."

Cloaks have been used more or less, by both sexes, ever since the first peopling of New England. One of the most fashionable colors of them was formerly red. Those of different names, dates, and persons are found in divers places. In 1645, we meet with the description of one as light colored,.

and in 1654 of another with silver buttons. In his will, dated 1700, Samuel Wheelwright, of Wells, wrote, "I give to my son John a suit, *cloak*, hat, and staff." In 1728, we have notice of a light-colored camlet cloak, lined with blue ratteen. A paper of Boston, in 1741, gives notice of such a garment, under a foreign name. "A blue *roquelaure*, with a velvet cape, was left at Mr. Whitefield's lodgings." In 1765, a red cardinal was lost.

As worn by females, it frequently had a head, and was often termed a *capuchin*. So made, it was called a riding hood. With this appellation it was familiar in the former stories of childhood. Speaking of it under this denomination, a lady wrote from Boston to her friend, in 1720, "Riding hoods are made not only of red, but of any color, for Mrs. Hirst had a blue one; but chiefly light colored for young folks." Another is described, in 1730, as follows: "A woman's worsted camlet riding hood of grayish color, faced with crimson colored persian."

Cloaks with heads were generally worn till fifty-five years ago. They were succeeded by Jersey coats, shawls, and pelisses. The *cardinal*, so called from its likeness to the cloak of an ecclesiastical dignitary, was disused in England, for a long period, from the death of Cardinal Pole, in 1558. It was revived in our country prior to 1765, and continued till thirty-five years past.

Such an item of dress, in imitation of those worn by China mandarins, appeared at the last period, were popular for a decade of years, but are now seldom seen.

About a quarter of a century since, cloaks resumed their capes, which, for ten years, were so long, that each of them and its larger accompaniment were denominated "a cloak and a half." Twenty years since, those of Scotch plaid were, in part, made with heads, which are more common now than they have been for several years immediately preceding the last.

With regard to such clothing, there is something far more gratifying to the philanthropic beholder to meet with comfortable garments, as though there was proper precaution

against colds and consumptions, than to remember such as have been worn by females, at different periods, almost altogether unsuited to the inclemency of our winter climate.

Gown. — This has long been used in most nations of the world. It was a token of respect in the East to put off the garment which resembles the gown worn by males. The sublime passages uttered by the Psalmist, and so expressive of divine immutability, has an allusion to such an article of dress. "Of old hast thou laid the foundation of the earth; and the heavens are the work of thy hands. They shall perish, but thou shalt endure; yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed; but thou art the same, and thy years have no end."

The gown of this class was the *toga virilis* of the Romans, because assumed by their youth when arrived at a particular age. Worn by men who held offices, it was used, by the figure of metonomy, for the civil magistrate. In this sense it was, that Cicero remarked, "Let arms give place to the gown."

The part of dress under consideration was common with the principal men of our primitive colonists, as it had been in their native kingdom. Such persons, including divines, lawyers, doctors, and literary characters, as well as magistrates, then having the simple title of Mr., were denominated *gownsmen.* This term was sometimes reproachfully applied, as a sobriquet, to the individuals to whom it was given by general consent.

As previously intimated, gowns were among the attire of the governor and his council. But the same spirit which shook off royal authority, terminated such a use of them. At the same epoch, they appeared on the judges, and afterwards on the barristers of our courts. This custom, as to the judges, seems to have been suspended during a part of the revolution, but revived soon after. The last time of the judges being so habited, in Massachusetts, was in 1793, at the funeral of Governor Hancock, with an exception, as to similar officials of the United States Court.

The following occurrence may not be *inapropos* to this topic. Chief Justice Hutchinson, having lost his court and council gowns by a mob, was called, the next morning after the event, to sit on the bench. He accordingly complied, in his every-day suit, and suffered not the necessity of dispensing with a mere mode of dress to keep him from the discharge of his pressing duties.

Gowns have been mostly laid aside by men as a badge of the literati. The nonconformist clergy have, for the most part, put them off. They were used more among them in our larger towns and cities than elsewhere, even proportionally to population.

Such garments for the other sex hold a like standing as to period of continuance. Stubbs spoke of them as worn in England. "Some are of silk, grograin, taffata, scarlet, and of fine cloth of ten, twenty, or forty shillings the yard; but, if the whole garment be not of silk or velvet, then the same must be laid with lace two or three fingers broad, all over the gown, or else the most part; or, if it be not so, as lace is not fine enough, now and then it must be guarded with great guards of velvet, every guard four or five fingers broad at the least, and edged with costly lace; and as these gowns be of divers colors, so are they of divers fashions; some with sleeves hanging down to the skirts, trailing on the ground, and cast over their shoulders; some have sleeves much shorter, cut up the arm, drawn out with sundry colors, and pointed with silk ribbands, and very gallantly tied with love-knotts; some have capes, reaching down to the middle of their backs, faced with velvet, or else with some fine wrought taffata, and fringed about very bravely; and some are plaited and crested down the back wonderfully, with more knacks than I can express."

Of one particular sort of gowns, the same author observes, "Kirtles of silk, velvet, grograin, taffata, satin, or scarlet, bordered with guards, lace, and fringe." Such garments were anciently worn by both sexes, but chiefly by females. They are mentioned in old romances. They are sometimes laced close to the body, like bodices and stays.

Other gowns were known as long, short, half, straight, loose, riding, night, tenice, cassock, Turkey, and Spanish. Anciently some of the gowns were named *chammer* and *glaudkin*. In 1711, among clothing lost in Boston were changeable, flowered, and striped silk, and black crape gowns, some of which were called double. An advertisement of 1714, in the same place, mentions a flowered satin gown, trimmed with silver.

Rayles. — These seem to have been a sort of robe. They were fashionable in the first period of New England, and have continued more or less ever since. Among property stolen in Boston, in 1700, were "callico night-rails with collared necks." As early as 1634, the authorities of Massachusetts prohibited the use of "immoderate great rayles." In five years afterwards, so hard to hear were the female part of the community, the same prohibition was repeated. Still the ladies held to the fashion, as one of the particulars which Miss Martineau would denominate "rights of women." Their perseverance, however, was not intended to break the ice for their introduction to a participation in the strifes and offices of political life.

In the days of our primitive legislators, the gown for females was low at the neck, had sleeves above the elbows, which, as before related, were immoderately large at the shoulder, and abundantly slashed, as well as the back. Hence it was that such sleeves were prohibited in Massachusetts in 1634, and the shortness of them similarly frowned on in 1639, and also in 1675. In the last of these years, our General Court alike faulted the neck part of gowns, as previously specified. A portrait of the wife of the second Governor Winslow shows a gown low in the neck, with short and full sleeves.

We cannot complain that our fathers were careless of what they deemed amiss and even demoralizing. But let them do what they would, let them admonish and warn as much as they pleased, some of the people would have their own way. True, the ladies consented to lengthen their sleeves so as to reach the elbow, where ruffles made no small appearance, in conjunction with sleeve buttons of various

colors and materials, and also did without slashes by 1750. At this period, the sleeves were quite large, and were made to expand by means of some metallic substance. About fifty-six years past, they descended to the wrist, and were fitted to the arms. Thus long and close, they received little quarter at first from industrious housewives, who found them much in the way of their work, till use rendered them more convenient. So altered, they were often seen with tidy cuffs, in families who wisely thought and acted, as though they felt it to be their duty to be engaged in useful employment, whether requisite for support, or health, or happiness.

Short sleeves rallied some thirty-six years ago, and held a stand of five years, and gave up the contest. Not successful in this direction, they sought a change twenty-four years since, in their enlargement, chiefly above the elbow. In this effort they were not foiled. Going on from great to greater, they reached their fullest size fifteen years ago, when each of them had cloth enough to measure two yards in circumference in its widest part near the shoulder. Since, they have decreased in appearance, not being expanded with buckram, for twelve years, and have generally gone under the name of *tight sleeves*. While they were like small air balloons, and often received the sobriquet *leg of mutton sleeves*, the gowns were in keeping with them as to dimensions, having, for common-sized women, from fifteen to twenty-one yards of silk. Such enlargement appears to equal any thing of the kind in ancient times. To the next age it will probably be related as a wonder of the fashionable world.

In England, as late as the sixteenth century, sleeves were so made as to be put on and taken off from the gown. Inventories of persons in high life, at that period, contained the subsequent items: "Three pair of satin sleeves for women; one pair of linen sleeves, paned with gold over the arm, quilted with black silk, and wrought with flowers between the panes and at the hands. One pair of sleeves of purple gold tissue damask wire, each sleeve tied with aglets of gold. One pair of crimson satin sleeves, four buttons of gold being set upon each sleeve, and in every button nine pearls."

So it was with capes. These, used with gowns, coats, and cloaks, were made to be removed and replaced at pleasure. Their use seems to have been like the partelet, which was worn in the reign of Henry VIII., by both sexes, to cover the neck and shoulders.

An article accompanying the gown for women, and the jacket and coat of men, about the same period, was known as the *placard.* This is synonymous with stomacher, and has continued to be fashionable among females, at one time or another.

For two years, flowing sleeves, with others of a white color under them, have advanced their claim to preference, and now have it generally allowed. Whoever looks at them on the arm of the good housewife, as she hands the viands of her hospitable board to the guests, cannot resist the conclusion, that however they may receive the smile of fashion, they cannot escape the frown of convenience and neatness.

With regard to other particulars, we are called to turn back on the track of time. By 1667, gowns were long and flowing, set off with liberal flounces and furbelows. This fashion lasted, more or less, for a century. Speaking of ladies' appearance with a trail, Cowley remarked, "They cannot stir to the next room without a page or two to hold it up." Fifty-seven years since, trails, or, as sometimes styled, "*sweep streets,*" were commonly seen from a half to a yard and a half long, when allowed to have their full course. They were often trolloped; that is, were fastened up to each side by means of loops. Young women did not begin, in general, to wear them until they were eighteen years old.

While stays abounded in number and length, gowns were equally long-waisted, and were laced in front. From 1790 till within a quarter of a century, they were of small dimensions, compared with what they had been, and have been recently.

Between the year just expressed and 1753, spangles were sewed on the best gowns, as well as on ribbons. Such ornaments gradually disappeared, till few of them were met with at the beginning of the present century. Till since the

last period, gowns had an opening on the right, and sometimes, also, on the left, for large pockets, fastened by strings. These pockets were often loaded with keys, change, keepsakes, and other notions. It was seldom the case but that the children, who were permitted to sound them with their little hands, found something to delight their eyes, ears, and taste. Such convenient appendages reappeared twelve years ago, and ere long resumed their ancient privileges, with the exception that they have been fitted to gowns, and have not been accompanied with pin balls and scissors attached to them, as formerly.

As to low-necked gowns, it may be said with truth, however ornamental stomachers would frequently supply their deficiencies, that their reigns have never been peaceful. We are informed that Isabella of Bavaria, who deceased in 1435, commenced such a fashion. It reached England, and went down in the days of Queen Mary. It had resuscitated considerably when our shores began to be settled. It was in full vogue here prior to 1675. At this date, as before stated, the legislature of Massachusetts shook a rod at it and commanded it to be gone. Still it was not greatly terrified by their threatened fines and punishments. To the honor of Queen Anne, when her likeness, as exhibited in bust and on golden coins of her realm, appeared with drapery, in order to suit the mode of the day, she ordered both to be altered, and be reissued with proper covering. Many wayward subjects, in her kingdom and colonies, declined to comply with her wish, so decorously intimated. Not till the year of her decease, in 1714, was there much alteration for the better.

This reform increased and continued a long period. It was disturbed thirty-seven years since, and its opponent prevailed five years. Then it was again restored by the good sense of our most influential ladies. It is desirable that such a triumph might not only be general, as it has been, but also complete and perpetual. Still there have been signs, that it has not partaken of all these qualities. Occasionally we hear of low-necked, though more frequently of high-necked gowns.

We are all aware that there are many, among both males and females, of pure principles and morality, who are backward to conform with a doubtful fashion. With regard to this, people of such character are apprehensive, lest they may be deemed odd, if they do not adopt it; and, therefore, they consent with no small degree of constraint. But our motto and practice ought always to be, Principle and propriety before expediency and indecorum.

Though we would not presume to dictate in matters of this sort, (for there is not much odds on the part of either sex in the history of dress,) yet, would our mothers and daughters be as independent of foreign milliners as they are of foreign governments, and encourage, both by precept and example, an appropriate *beau monde* of their own, would it not be an enterprise worthy of the descendants from ancestors of no common fame and desert? As a specimen of the readiness with which the fashions of Europe have always been adopted in our country, the following advertisement, of 1733, is presented: "To be seen at Mrs. Teatts, mantua maker, at the head of Summer Street, Boston, a baby, dressed after the newest fashion of mantuas, and night gowns, and every thing belonging to a dress, lately arrived in Captain White, from London. Any ladies that desire to see it may either come or send, and she will be ready to wait on them. If they come to the house, it is five shillings; but if she waits on them, it is seven shillings." About ten years ago, the likeness of a full-grown woman was shown at a window in Washington Street, of the same capital, performing constant gyrations, so as to show off the fashion of wearing hair, as well as different articles of attire. They have gradually increased, but still arrest the attention of not a few, as they pass by them.

Could comfort, propriety, and comeliness be the standard of all habiliments, without bowing at the shrine of every imported mode, however fantastical or indecorous, it would be well for the purse, purity, and peace of our population.

Skirts and Small Coats. — These have long been numbered among the items of female wardrobes. Stubbs remarked of

the English women in his day, as to the last of these garments, they have them "of the best cloth and of the finest die, of scarlet, grograin, taffata, silk, and such like, fringed about the skirts with silk fringe of changeable color." Both have had their periods of being richly worked, and formed to make a conspicuous appearance. Such was the *ton* for them when our grandams largely contributed, with Spartan firmness, and what is more, with Christian principle, to lay the foundation of our country's privileges and enjoyments. Some of them, stolen in Boston, in 1711, were of black crape, changeable, flowered, and plain silk. They have, at different periods, been accompanied with negligees, sacks, and aprons. As prevalent in the metropolis of Massachusetts, and contained in the schedule of a lady's clothing, in 1765, they were of striped lutestring, English and India padusoy, damask, and brocade.

CHAPTER IV.

Fans, Masks, Veils, Aprons, Hoods, Bonnets, Scarves, Mantle, Mantelet, Muffs, Tippets, Stays, Corsets, Hoops, Face Painting, Artificial Teeth, Spectacles, Mourning Dress, Sewing Silk and Thread, Pins, Needles, Razors, Beards, Wigs, Hair, and Combs.

Fans. — These, as we are informed, were brought from Italy, in the reign of Henry VIII., into England. They were scarce in the time of Mary. Though she wore a crown, yet she obtained by stealth one of these articles from a woman who dealt in them. She was called to account for this act by her husband, who was by no means the most affectionate of partners. It might have been, however, that he, knowing fans to be used in Italy, for the most part, by women of low fame, was fearful lest her majesty would sink her dignity more by displaying one, than promote her comfort.

Coryat saw such articles in that country in 1608, and remarked about them, as though they were objects of curiosity to him.

Though the history given of the fan intimates that its introduction into our fatherland was in the sixteenth century, still the need of it in warm seasons, and the ease of its manufacture, suggest to us that it would naturally be among the first inventions for human comfort. It very probably was used, in some form or other, among the antediluvians. Layard mentions its representation on Assyrian monuments.

Fans were known by our primitive mothers and daughters. With them they were nothing near so common as in our day. Fine ones are advertised, in 1713, in Boston. In 1723, Samuel Browne, merchant of Salem, imported ten dozen of black and painted bone fans. Described as of gauze, they were offered for sale in 1739, in the capital of Massachusetts. Large ones, called "sun fans," of different colors, but chiefly green, were used to shade the face.

So cheaply and readily can they now be obtained, that our youngest misses could hardly suspect that ever a queen was denied, in summer's heat, the gratification of its undulating breezes. It is so convenient to frighten away the buzzing insect, and cool the sweltering face, that, let its materials and its thousand adornments be what they may, it bids fair to hold its place among the appurtenances of daily and occasional dress.

Masks. — Poppæa, the wife of Nero, is said to have been the inventor of these articles, in order to protect the complexion against wind and sun. But a coffin, lately discovered in Nineveh, contained the remains of a lady of royal rank, and a thin mask of gold, which retained the features of her face. In reference to females of England, Stubbs remarked, "When they use to ride abroad, they have masks and visors, made of velvet, wherewith they cover their faces, having holes made in them against their eyes, whereout they look." Such coverings came with the emigrants to this country. Plymouth colony forbade them, in 1645, to be worn for improper purposes. Two of them were named, in 1654, among the chattels of George Burrill, who lived at Lynn. A dozen of them, made of velvet, were valued, in 1656, at one pound four shillings. There were imported into Salem, in 1723, plain and silk masks. In 1737, Catharine Mariott, of Boston, offered them for sale. The legislature of Massachusetts, in an act of 1756, forbidding processions, which were so formed to commemorate the gunpowder treason, mention some of the persons, so collected, as disguised with visors.

These, as worn formerly by the women of New England, were of velvet, black for winter, and green for summer, put on parchment or pasteboard, with apertures for the eyes, nostrils, and mouth. A means of their being made to look neatly and kept in place, was to have two large beads, with strings, for each of them, fitted on each side of the mouth, and held within the teeth. This was also done by silver mouthpieces.

Masks were comfortable for the wearers, who, for a century and a half, had few of the present carriages, either

public or private, to cover them. So circumstanced, our grandams were glad to avail themselves of such coverings, in their short journeys, to defend their faces from the frost of winter, or heat of summer.

While thus resorting to a commodious expedient, they were strangers to the practice which employs such an article in the masquerades of Europe that will hardly compare in propriety with blind man's buff of children. The less such foreign innovations, which most abound where licentiousness in sentiment and manners prevails, are indulged among us, the longer shall we deserve to be called a people of "steady habits." This is of inexpressibly greater worth, in its bearing on our highest interests, than all the smiles and flatteries of the multitude, who are swift to do evil.

Many of the masks which have been exhibited, for the last sixty years, at the windows of our city toy shops, are mostly caricatures of the human phiz, and vended only for purposes of sport.

Veils. — These have long constituted an item in the schedule of female attire in the East. We read of Rebecca's putting on her veil when about to meet Isaac. Referring to her sex in our fatherland, Stubbs remarked, "They must have thin silk scarfs cast about their faces, and fluttering in the wind, which, they say, they wear to keep them from sun burning." Their daughters, who did much towards preparing this country for the abode of freedom, brought the same fashion with them.

In 1634, at a Boston lecture, the question was discussed as to women's appearing with veils. Mr. Cotton, though, while in England, of an opposite opinion on this subject, maintained that, in countries where such articles "were not a sign of the woman's subjection, they were not commanded by the apostle." Mr. Endicott, of Salem, took different ground, and Roger Williams sided with his parishioner. Both of these persons had been zealous to promote the fashion of such coverings for heads of the other sex, in their place of residence. On this account, the congregation of Naumkeag showed more veils than any other in the colony.

This fact escaped neither the observation nor reproof of Mr. Cotton, when he preached for them. In the forenoon, he broached his theory on the subject, which hinted to the gentler sex of his audience, that the veil was an indication of more submission to men than was tolerated by the gospel. The practical inference was soon made, and the afternoon saw many an open, fair face in the sanctuary, which had previously appeared there carefully concealed. Well would it be, if true clerical instruction on other more important points had always been so speedy and full in its effect.

Still, however the master of the New England Israel was thus successful, and however the veil became much less popular in the city of peace, it has had its periods of abundance and scarcity even to this day. As made of various materials, it has been much in vogue for nearly forty years.

Aprons. — This word was applied, by the translators of King James's Bible, to the coverings made by our first parents. Johnson said of it, "A word of uncertain etymology, but supposed by some to be contracted from *afore one.*" We have the passage from Shakspeare, "The nobility think scorn to go in leather *aprons.*" The custom of wearing aprons came with our primitive mothers. Till 1770, the richer classes were seen at meeting, on the Sabbath, with muslin, silk, lawn, and embroidered aprons, while the poorer appeared there with checked cloth ones. Such a part of female attire has been much more worn within twenty-two years than for a like period immediately before. Aprons, used in various callings of the community, aside from those merely worn for the sake of fashionable purposes, have been in constant requisition among many males as well as females.

Hoods. — These, of one material or another, have been long numbered among the articles of dress. A quotation from Isaiah says, "I will take away the *hoods* and veils." From Dryden, we have the lines, —

> "In velvet, white as snow, the troop was gowned,
> Their *hoods* and sleeves the same."

Anciently, hoods were common in Europe for both sexes. After hats came into vogue for men, they were retained by women, and brought hither by our primitive mothers. The Simple Cobler of Agawam, having returned from Ipswich to his native land, expressed himself in reference to these, in 1647, as follows: "Methinks it should break the hearts of Englishmen to see so many good English women, imprisoned in French cages, peering out of their hood-holes." In 1651, our colonial government enacted, that if any females, not worth two hundred pounds, should wear silk or tiffany hoods, they should be prosecuted and fined. Several ladies were actually arraigned for infringing on this statute; but they were released on being proved worth, either of themselves or husbands, the requisite sum. One of the cases related to the wife of Deacon Richard Knight, of Newbury. She was complained of in 1653, and Edward Rawson, secretary of the commonwealth, informed that the charge could not be sustained, requested Samuel Symonds to have it quashed. Such transactions in this day, infringing on the liberties of our sisters, would create more than a Shays's rebellion.

As we trace down such coverings, we find them of various descriptions. In 1711 and 1712, they were offered for sale, as made of lutestring and muslin. Mrs. Marriott, the noted provider for changeable fashions in Boston, advertises, in 1739, tassels for hoods as well as mantles.

Hoods have survived all the revolutions incident to the fashionable world. For ten years, a large portion of them have been knit with yarn of Berlin wool. So great is its comfortableness in cold and boisterous weather, and so conveniently taken off and held in large assemblies, it has a fair claim to be numbered among the habiliments of many a lady's wardrobe.

As appendages to hoods were articles called wings. They were probably what were denominated *pinners*, from *pinna*, wing. They were put under the same ban, by the Bay magistrates, in 1634, as rails. They seem to have been lappets of the hood, and, by aid of the wind, flaunted liber-

ally about. They have continued, more or less, down to our day. Gay wrote of them, —

> "The goodly countenance I've seen,
> Set off with kerchief starched and *pinners* clean."

Bonnets. — As coverings for the head, these articles must have been used from the earliest ages. Predicting judgments to come on Jerusalem, Isaiah declared, that "the bravery of bonnets" and other attire should be taken away. They were anciently worn by both sexes. Domestic Life in England says that, in the early part of the fifteenth century, "the common *bonnet*, with shades over the cheeks, now first appears." These, in their many mutations of materials and forms, have always been fashionable with the females of New England.

Down to 1780, those who resided in our country parishes kept off such coverings while at worship in the meeting house. It is probable that, not long before this, the same was done on the seaboard. Modes of the country are derived from the town.

Skimmers, with scarcely any crown, put over cushions, and coming down in front as much as the bonnets, were common before and after 1760. Previously and subsequently to 1765, the black satin jockey, as well as hats of the same material, appeared in considerable numbers. The muskmelon bonnet, beginning to be worn prior to the revolution, had the crown stiffened with abundance of whalebone. The *calash*, of green silk, very high and large, sustained with the same material just named, was in vogue sixty years ago, and lasted fifteen years. Of a like size, as we may recollect, they reappeared in 1820, and held their place till a dozen years past.

Twenty-two years ago, the wonder of bonnets, as to size, made their *début*. After a lead of five years, they began to contract their dimensions, till they appeared of moderate proportions. Their departure can hardly be regretted, so far as convenience and comfort of traveling vehicles are concerned. As Cardinal Wolsey took leave of his worldly eminence, so we should be glad of an opportunity to address all mammoth

bonnets, "Farewell, a long farewell to all your greatness." Within two years, articles of this sort have been very short in front, so as to render sunshades more needful than ever. With regard to length, these have drawn into the extreme, opposite to that of those to which we have just bidden adieu.

With reference to those sometimes called *hats*, Gay says, about 1720, —

"New straw *hat*, so trimly lined with green."

Such protectors of the head have had their periods of acceptance and rejection. As in some parts of England, so in our country, the braid, of which they are manufactured, has been long made by women and children. Employment of this kind partakes of pastime as well as labor. The foreign braids, most valued, have been imported from Italy, and called *Leghorn*, the name of the port whence they are sent. Bonnets of this material became fashionable a half century since, and were in full tide of success in 1816. For a decade of years, they have been little worn, while others of straw have had a fair share of patronage. At the close of last year, our public prints related that there was much excitement among the fashionables in Paris, because the *Dipthera* bonnet, made from polished leather, and a beautiful affair, had made its appearance. It was the invention of Madame Duhay De Golberg, who had conferred the exclusive sale of it on a noted milliner in Regent Street, London. Of course, judging the future from the past, it will have its run among our New Englanders. Perhaps in no part of attire does fancy play off her freaks of instability more than in the forms, sizes, materials, and ribbons of such head appendages.

Scarves. — These were imported from the mother country at the commencement of our colonies. The General Court of Massachusetts, at the date of placing their ban on costly hoods, enacted that no scarves of silk and tiffany should be seen on females, whose property, or that of their husbands, was less than two hundred pounds. Under this rule, some were sued and fined. This, it must be confessed, seems now

like uncavalier treatment, though intended to curtail dressing where the means for its being supported were not sufficient. Whatever was the success of such an attempt, and however its effect was to make the quality of scarves to distinguish the richer from the poorer class, such articles of attire have come down to us without any restraint, with a full dispensation to be worn by all, according to their pleasure.

In the schedules of property left by our early families, we find scarves of various descriptions. Those of a kind different from such as appeared on women were worn by men, and were presented to them at funerals. Francis Willoughby, deputy governor, residing at Charlestown, who died in 1671, wrote in his will, "Whereas, in funeral solemnities, there is, generally, a great expense, to little profit, to particular persons, I do prohibit the giving of *scarves* or ribbons to any persons, except magistrates and those who officiate at my funeral, and instead thereof, I do give to the military company of Charlestown twenty pounds, to furnish a stack of arms." In 1724, the legislature of Massachusetts prohibited the giving of scarves, as a burdensome expense. The custom, so put under an interdict, appears to have gradually ceased. It was reckoned, in 1728, that each minister of Boston received in scarves, gloves, and rings, to the amount of fifteen pounds a year.

With reference to females, the scarf has never been entirely laid aside. At one period, it has been, if we may be allowed astronomical similes, in the zenith of fashion, and at another in the nadir. Of late years, it has been rather more in the lower point than in the upper. With allusion to it, there is a passage of Milton, —

> "Iris there, with hurried bow,
> Waters the odorous banks that blow,
> Flowers of more mingled hue
> Than her purpled *scarf* can shew."

Mantle and Mantelet. — The former of these was derived by Johnson from the Welsh *mantell*, and defined as "a kind of cloak or garment thrown over the rest of the dress." It

presents itself far back in antiquity. When Elijah, the prophet, knew, "on hearing the still small voice," that the Most High was specially present, "he wrapped his face in his mantle." From the various instances, in which the Scriptures speak of the mantle it was evidently of men's dress as well as of the other sex, and still continues to be so in Asiatic countries.

The mantle was brought from Europe by our primitive mothers. About 1665, the portrait of Mrs. Penelope Winslow, the wife of Josiah Winslow, governor of Plymouth, was taken with one of a red color. It has had its vicissitudes as to public favor, like other items of dress, ever since. Of diversified materials, qualities, forms, and hues, it has been chiefly used by females. With a figurative allusion to it, Prior thus expresses himself: —

> "Gently has he laid
> The *mantle* on thy sad distress."

While the mantle remains unaltered as it came from the manufacturer's hands, the mantelet, of the same general shape, has the addition of the mantua maker's operation. This is an article of attire which has long been appropriated to the gentler sex. Among its periods of popularity are the last dozen years. Though its present wearers must soon pass away, it is likely to have its depressions and elevations, in the rounds of fashion, for ages to come.

Muffs and Tippets. — These articles are so fitted for the comfort of our race, in climates of cold seasons, and so easily suggested by their need in such portions of the year, we naturally suppose that, of some material or other, they must have been known to antediluvians. Benblowers, in his Theophalia, published in 1652, gives an engraving of Hollar, which represents an English lady with a winter dress, exhibiting a sable tippet and a larger muff of the same material.

These were brought from Europe by the first settlers of our country. As of fur or feathers, silk or satin, stuffed with wool, they were comfortable companions in the severity of winter. In an account of goods, in 1666, left by one of the

colonists, is an "old muff," which had done long and good service.

In the News Letter of 1716, an advertisement reads as follows: "Any person, that took up a man's muff, dropped on the Lord's day, between the old meeting house and the South, is desired to bring it to the post office in Boston, and he shall be rewarded." Another, of 1725, mentions that a black bear-skin muff, belonging to the Rev. Mr. Prince, had been lost in the same town, and desires that it may be returned to the right owner. Notice is given, in 1740, that a sable skin article of the kind in view had been found there. As to England, Horace Walpole writes to George Montague, in 1764, "I send you a decent smallish muff, that you may put in your pocket, and it costs but fourteen shillings." There were lost from Thomas Hutchinson's house, in 1765, muffs and tippets.

A half century since, both of these, made of fur, abounded among females. Twelve years afterwards, they were mostly transformed into capes and trimmings for outside wear. During their greatest popularity, many of the muffs would not measure, in circumference, much less than a flour barrel. Then there was a competition who should have those of the most costly fur. Not unfrequently from fifty to one hundred dollars were paid for one of them.

Within seventeen years, muffs and tippets, the former of diminutive size and the latter of liberal dimensions, have shown themselves. They have gradually increased in numbers, and will probably undergo the changes, as to size, which they have before.

The muffs worn by gentlemen, eighty and one hundred years since, were prevalently small, and went by the diminutive name of *muftees*. These were much more needed then, because coat sleeves were shorter, and the arms more exposed to cold, than they have been since. The wearing of muffs by the ladies accords with our sympathies of fitness. Mittens and gloves are enough for the more hardy sex.

Stays or Corsets. — These, with different names, were known to the ancients. The last of them is derived from the French *corps*, formerly and frequently written *cors*, be-

cause it signified a covering for the body. It was found in the household roll, which belonged to the Countess of Leicester, and was dated 1265. It was long of the same meaning as bodice, also called *boddies*, to about 1700, when it was changed to stays.

We are informed that, in the reign of Elizabeth, the corset was worn by men to a limited extent. We have been told that a few dandies, in the new and old worlds, have followed in the same line.

Our early inventories of personal property contain the articles under consideration. The facetious Cobler of Agawam said of them, in 1647, "If I see any of them accidentally, I cannot cleanse my phantasie of them for a month after." In speaking of the persons who manufactured them, he humorously observed, "It is a most unworthy thing for men that have bones in them to spend their lives in making fiddle cases: it is no little labor to be continually putting up English women in outlandish casks." The wardrobe of Mrs. Ann Clarke, of Boston, in 1666, had a pair of "bodyes." The News Letter, of Boston, in 1714, notifies that "silk stays" are to be sold. The Weekly Journal, of the same town, in 1728, advertises them of all sorts, for children as well as women. They were common, till after the peace of independence, for females, both young and old.

During the last sixty years, though often known by the appellation of *corset*, and not so full of whalebone as previously, as credible report declares, they have substantially retained favor with most of the gentler sex. For a dozen years past, they have assumed the appearance, which strikingly imitates the prototypes, as seen on the surviving portraits of our great-grandmothers. Not only did the Rev. Nathaniel Ward, at one period of Ipswich, whose words are before quoted, lift his voice against them, but also many philanthropists, of both hemispheres, raised a hue and cry for their suppression, because charged with being the sure means of ruining health and of shortening many lives. May good sense and a dutiful regard for the physical laws of Providence so prevail, that a speedy and perpetual truce to

such a war of words may be proclaimed throughout the civilized world.

Hoops. — These, as worn in the small coats of females, were common in Europe before the planting of English colonies in America. They anciently went under the name of *farthingales.* The following is from Shakspeare: —

> "With silken coats and caps, and golden rings,
> With ruffs, and cuffs, and *farthingales*, and things."

Such articles seem not to have been fashionable when our worthy mothers came to participate in the trials and efforts to found a religious commonwealth. According to Hollar's *Ornatus Muliebris*, an English lady of rank, in full dress, in 1640, was represented without them. One of their reappearances, in both Old and New England, was about 1700. The subsequent anecdote applied to the wearers of them here as well as there. Milner, in his Life of the Rev. Dr. Watts, relates it as told by Dr. Winter. The last gentleman stated that, when a boy, he was introduced to Lady Abney, who was attired, according to the costume prevalent in the reign of George I., with a formidable hoop and all the appurtenances, which gave to her the look of considerable antiquity. At the sight of such a mien, the lad was much disconcerted. The lady, perceiving this, tried to converse with him, so that he might recover from his perturbation. Among the questions she put to him, was, "How old do you think I am?" The awe-struck youngster, eying the venerable figure before him, replied, "Madam, nine hundred years."

The Rev. Solomon Stoddard, in a letter written to Judge Sewall, in 1701, mentions "hooped petticoats" as among the modes of dress which trenched on the line of morality. Such articles had so far advanced in public toleration, that there was, about 1730, a sign of one, over against the north side of the town house, in Boston.

The forms of them varied at different periods. In 1735, they projected all round, like a wheel; and in 1745, they were increased at the side, and lessened in front. During the latter year, a pamphlet was published in England, called

The enormous Abomination of the Hoop Petticoat, as the Fashion now is. In 1757, after some depression, they expanded on the right and left.

While they had full swing, they were made to bear the charge of being the occasion of particular calamities which came on the public. Of course, many who wore them considered that such an accusation was causeless. Addison remarked of them in the singular number, "Some will have it, that it portends the downfall of the French king; and observe that the farthingale appeared in England a little before the ruin of the Spanish monarchy." A similar notion was generally entertained in our country at the time of the great earthquake, in 1755. For several months after this alarming event, few or no hoops were seen in public, and especially in the house of worship. But when it was perceived that no immediate overthrow of the country followed, they reappeared in their dilated size. They were generally worn till sixty-two years ago.

We are informed that they were exceedingly inconvenient for entrance into pew doors. In fact, they could have no ingress at such narrow apertures, unless advantage was taken of their form, and they, by a sleight of hand, were made to assume a position at an angle of forty-five degrees. When our ears heard of cable trimmings and such like notions, which began to prevail about twenty-seven years since, and our eyes saw the great extension occasioned by them, we must confess that we could not subdue the suspicion that the hoop age was soon to be renewed. But such omens continually diminished without being succeeded by their antitypes.

In remarking on the vogue of former days, Swift thus expresses himself: —

> "At coming in you saw her stoop;
> The entry brushed against her *hoop*."

Face Painting. — The application of paint to the human face has been long practiced. One of the first persons whom we find following this custom had a reputation not

the most calculated to give it popularity among moral communities. In II. Kings, we read, "Jezebel painted her face, tired her head, and looked out at a window." The prophet Ezekiel said of Aholah and Aholibah, who had no better regard for purity of character, "Thou paintedst thine eyes, and deckedst thyself with ornaments." Layard's discoveries among the ruins of Nineveh led him to conclude that some of its ancient inhabitants followed the same custom.

The fact that females of an ill name, in civilized nations, who depended for their attractions on artificial and external show, have adopted such a fashion more than others of their sex, has rendered it a very suspicious indication. The writer well remembers a case wherein two young women, of very good personal appearance, and also of correct deportment, took it into their heads that they would touch off their faces with tints of white and rouge. The immediate and increasing result was, that, whenever they appeared in public, they were objects of particular observation and remark, and surmises were extensively circulated, that all, with them, would not end well. Still they did not fall into the pit of degradation, as apprehended, though, as they grew older, they became wiser, and threw off the slavish and injurious practice.

Strutt states, that, in the seventeenth century, English beaux painted their faces with vermilion. A few men of our own country, mostly foreigners, have been and are occasionally seen playing off such foolery upon themselves. The idea that a person may put on such appearance, and not be detected, is absurd. The artificial bedizenment is immediately discovered by a direct glance.

Though the custom in view has had more patronage from the women than the men of our republic, yet the proportion of the former sex, who give it, is far less than in other countries of white population. A passage from Young bears on the subject: —

> "Arts on the mind, like *paint* upon the face,
> Fright him, that's worth your love, from your embrace."

Artificial Teeth. — These, as an improvement of personal

appearance, and promotive of healthy mastication, are no strangers in the annals of antiquity. Lucian and Martial speak of them as worn by Romans, who had them made of ivory, fastened with golden wire. Till modern times, few persons, comparatively, had such dental conveniences. Formerly, they were sometimes inserted in the jaws, which was a painful and dangerous operation. The writer recollects a gentleman, who, a half century since, had a violent fever in consequence of having it performed upon himself.

Paul Revere, goldsmith, of Boston, advertised, in 1768, that he had learned to be a dentist of John Baker, and was ready to serve in the latter profession. In 1772, the pearl dentifrice, applauded for its adaptedness to preserve, fasten, and beautify the teeth, and to keep them from aching, prepared by Jacob Hemet, dentist to her majesty, is published in the same town. Dr. Louis, in 1774, informed the people of Salem that he was desirous to be employed as a dentist. William P. Greenwood, of the former place, was distinguished in the like business. General Warren, after lying dead in the trench, at Breed's (called Bunker's) Hill, was recognized by a false tooth.

Till within thirty-seven years, dentistry could hardly support a practitioner of it, in any one of our largest towns, without migratory excursions to other parts of the vicinity. Since then, porcelain, and, for twenty years past, mineral teeth, soldered on golden plates, have become extensively fashionable with persons of all conditions. This has given profitable employment to many persons, few of whom have been liberally educated. As in England, so in the United States, the far greater proportion of surgical and medical doctors keep to their profession, and decline to officiate as dentists.

Spectacles. — These are the most valuable inventions of optical science. Franklin, in a letter to one of his friends, remarked, " Although I cannot distinguish a letter, even of large print, by the naked eye, with the assistance of this invention, my eyes are as useful to me as ever they were; and if all the other defects and infirmities of old age could be as

easily and cheaply remedied, it would be worth while to live a good deal longer."

Though treatises on optical glasses have not assigned them to ancient nations, yet Sir David Brewster exhibited, the last year, in England, a lens, taken from the ruins of Nineveh, and thus showed that such an omission may have been incorrect. Roger Bacon, who died at the close of the thirteenth century, in his Opus Majus, speaks of spectacles. The chronicles of St. Catharine Convent, in Pisa, inform us that, about 1300, Alexander de Spina, a monk, communicated the secret of having invented such glasses, on being informed that another person had made a similar invention. Francisco Redi stated that he had a manuscript of 1299 in his library, which mentioned such a discovery as of recent ocurrence. We are informed by Muschenbroeck, that there was an inscription on the tomb of Salvinus Armatus, a Florence nobleman, to the import that he had invented articles of this kind. Such a discovery was carried back, even farther, by Du Cange, though doubted by the dictionary of the Academy della Crusca. He referred to a manuscript poem, in the library of the French king, which mentioned the use of spectacles in 1150. The pains with which the question has been discussed suggests the high estimate entertained of these ocular assistants. It is not improbable that more than one person thought of and had them manufactured. The event is not very uncommon for several human minds to be exercised on discoveries about the same period.

While spectacles have, for the most part, been worn to help visual imperfections, individuals, more fanciful than wise, have appeared with the former while unvisited with the affliction of the latter. Imitators of this class, as history relates, abound in Spain and Venice, among persons of note and fashion, who imagine that they are accounted more philosophical with such nose appendages.

These were formerly used much less, even in proportion to inhabitants, than they have been for the last half century. They used to be known as *nose* or *bridge* and *temple* specta-

cles. The first had no side supporters, and were most common, while the second had them. The Rev. Richard Mather appears, in a likeness of him, with a pair of the former in one of his hands. In a volume of the Essex County Records, written when Hilliard Veren, who died 1683, was clerk, there is an impression of a pair on several successive leaves. In 1723, a note is made of one dozen spectacle cases. The same year, Samuel Brown, of Salem, imported many dozen spectacles from London. A Boston paper, of 1750, offers for sale "new silver temple spectacles." Isaac Royal, an absentee, wrote from Kensington, England, May 29, 1779, to Edmund Quincy, "I send you a pair of the best temple spectacles, with silver bows, in a case with the initials of your name." Thinking of the improvements for astronomical discoveries, made on the original specimen of these eye-helpers, Grew observed, "The first *spectacle* maker did not think that he was leading the way to the discovery of new planets."

Mourning. — By this is intended particular dress, worn by survivors on decease of their relatives or others. In Europe, the usual color is black; in Turkey, blue or violet; Egypt, yellow; Ethiopia, brown; China, white. The last color was anciently worn by the ladies of Sparta and Rome on such occasions. Attire of the same hue was used in Castile at the death of their princes. We are informed by Herrera, that the last time it appeared there, on a similar event, was in 1498, when Prince John departed this life. The mourning in which kings and cardinals appear is purple.

Each nation regards its preference, in these respects, as emblematical. Black, being privation of light, signifies that the body is destitute of life; blue is the sign of enjoyment, which it is hoped the departed spirit experiences; violet, a mixture of black and blue, is indicative of sorrow on one side, and of hope on the other; yellow, the hue of falling leaves and fading flowers, is the emblem of terminated hopes for this world; brown denotes the earth, in which the body has taken up its narrow home; white is the sign of purity, which the disembodied soul is thought to have received.

The color of mourning, worn by the emigrants to New England, was that of Europe. It has been continued among their descendants. Besides articles of dress, others have been used with them for a similar purpose, as gloves, rings, and scarves. The custom, in Massachusetts, with regard to giving the last to be worn at funerals and otherwise, had become so expensive, that the legislature, in 1721, passed a law for three years, and then renewed it, against such usage. Town authorities complied with the fashion so far, as to the first, that they distributed them at the burial of their paupers. Among several bills in Salem, under this head, one of 1728 has a charge for six pairs of gloves. This practice was excessively indulged by some of the higher classes. In 1736, when Governor Belcher's wife was interred, above one thousand pairs of gloves were given to those who attended. Another sumptuary act is passed in Massachusetts, in 1742, which not only interdicts the giving of scarves, but, also, of rings and gloves, at funerals, except six pairs of the last to the bearers and one to the pastor of the deceased. By 1764, common sentiment was opposed to mourning apparel, of any sort, which came from England, lest, if used, it should encourage her to continue the system of colonial taxation.

In 1774, the Congress of our Union, for themselves and constituents, form an association against importations from Great Britain, and that men would wear as badges of mourning nothing more than "a black crape or ribbon on the arm or hat," and women "a black ribbon or necklace," and that they "will discountenance the giving of gloves and scarves at funerals." The General Court of Massachusetts remark, in 1797, that sufficient conformity with this agreement is not rendered by the people, and they recommend that all comply with it, and thus "perpetuate a national badge for mourning dress, suitable to the dignity of their independence." Still the prevalent impression, that respect for deceased relatives was not sufficiently paid by a literal adherence to this legislative proposal, kept up the practice of wearing more mourning than their advice specified.

To the exclusion of scarves, and with the allowance of a

much less number of gloves and rings than formerly, it has been, since the year last named, the common habit, among our population of both sexes, to dress in full black when their nearest connections have died, and other relatives to have their apparel partially so, as their consanguinity has been to the departed.

As it was a law of the Romans for the widow to appear in mourning one year after the decease of her husband, so it has been the common practice for both sexes in our country, on the loss of their partners, to be similarly clad for the same time, though with its exceptions of longer or shorter periods.

Sewing-Silk and Thread. — Though we do not remember that these are particularly mentioned far back in the annals of the world, yet they are signified to be thus ancient. It seems fair to conclude that such articles for sewing existed as soon as the cloths which are made of the same substances as they are. In Genesis we read that Pharaoh arrayed Joseph in vestures of fine linen, which Cruden calls silk. In Exodus there is a command to make linen garments. In Proverbs are the words "her clothing is silk and purple." To the periods here indicated we attribute the use of sewing-silk and linen thread. Known in the kingdom whence our settlers came, they must have been among their domestic supplies. They have abounded in the ratio that our population has.

In the early part of the last century, nuns' thread was not unfrequently advertised. Within fifty years, cotton thread has become a substitute for linen thread. This word has been often applied in a figurative sense. Thus Watts wrote,

> "On what a slender *thread*
> Hang everlasting things!"

Pins. — These, as small, pointed instruments, now generally made of brass wire and headed, have long been used, for the most part, by females in the adjustment of their dress. They were formerly made of iron wire, especially in France. Here the manufacturer of them would not desist from employing such material until millions of them were seized,

in 1695, and ordered to be burned by the common executioner.

Of a less improved kind, it is likely that pins were invented soon after men learned to convert metallic substances into various articles of domestic use. Though the same term by which they are designated is contained several times in the Bible, it does not seem to mean them exactly. Still, this is no conclusive evidence that they were unknown or unused by the ancient Jews. Tacitus expresses them, in the singular number, by the word *spina*. They are mentioned in statutes of England in 1483 and 1543. We are informed that, at the latter period, Catharine Howard, queen of Henry VIII., used those imported from France. At this time, both sexes wore ribbons, loopholes, lace with points and tags, clasps, hooks and eyes, and skewers of brass, silver, and gold. The Pin Makers' Company were incorporated in 1636, by Charles I. Imported pins, in England, were estimated, in 1656, for the purpose of excise, at one pound twelve shillings the dozen thousand.

Such articles were formerly given in Europe as a new year's present. In compliance with this custom, an ancient law of France required that no pin maker should open more than one shop for his wares, except on the day and evening when the year commenced. Ere long, it was usual to substitute cash for pins in such an exercise of friendly inclination. Hence proceeded the practice of calling pecuniary allowances to females by the phrase of *pin money;* and so it has been with sums paid by the buyer, in large bargains, to the wife and children of the seller.

Though diminutive in size and low in price, each pin passes through the hands of twenty successive workmen, between drawing the wire for it and sticking it in the paper. Such operation is a striking development of the division of labor. From Spenser we have the succeeding lines: —

> "Soon after comes the cruel Saracen,
> In woven mail all armed warily,
> And sternly looks at him, who not a *pin*
> Does care for look from living creature's eye."

Needles. — These, of steel, and for various kinds of sewing, though small, are of great use, and indispensable to satisfy the demands of well-attired communities and nations. They are as necessary to continue the course of fashion as the rudder to preserve the operations of commerce.

From the necessity for such an article, and from the work represented as done by it in the first period of mankind, it must have been among their earliest inventions. Of course, there is cause to suppose that its original appearance was far less finished than in modern times. Our first parents are mentioned by Moses as sewing the leaves with which they were covered after their apostasy. As to the material of which needles were primitively made, none can speak with certainty. At the time referred to by the subsequent passage from the book of Exodus, they must have reached to a considerable degree of excellence: "Thou shalt make a hanging for the door of the tent, of blue, and purple, and scarlet, and fine-twined linen, wrought with *needle* work."

For a long period, a needle and thread were emblems of thrift. Holinshed relates that when Henry V., Prince of Wales, appeared at court, to clear himself from the accusation of dissipated indolence, he was clad with a gown of blue satin, full of eyelet holes, each of which had a silken thread and needle suspended to it, as an indication that he was a careful observer of college discipline. It was an ancient custom for the bursar of Queen's College, Oxford, on new year's day, to present each student with a needle and thread, at the same time remarking, "Take this and be thrifty." Before the art of printing was invented in Europe, the needle was curiously applied in working, on cloth, representations of historical scenes. Thus was it used by Matilda, the wife of William the Conqueror, and her maids of honor, on the Bayeux tapestry, which offers to the eye various events that occurred when he invaded England. So was the needle much employed abroad upon tapestry for ornamenting walls of mansions tenanted by the wealthy, before paper hangings were introduced for a similar object.

Imported needles were valued in London, per thousand, in

1656, for the purpose of excise, as follow: sewing needles, one shilling eight pence; pack needles, six shillings; and sail needles, three shillings. In the same year was the Needle Makers' Company incorporated by Cromwell.

Needles are like pins in three respects: great numbers of them are manufactured to supply the civilized world: they are comparatively cheap, considering their utility and the labor expended upon them: they pass through many distinct operations before they are finished. With such resemblances they are made chiefly of the German and Hungarian steel. Dryden remarks, —

> "For him you waste in tears your widowed hours,
> For him your curious *needle* paints the flowers."

Razors. — The definition of Johnson, which extends to one, applies to all of them; "a knife with a thick blade and fine edge, used in shaving." It is mentioned in the book of Numbers, relative to the law of the Nazarite: "All the days of the vow of his separation, there shall no *razor* come on his head."

Under favor of the rhetorical metonymy that allows the use of one word for another, we may obtain implicitly some facts concerning the razor, from the persons who used it as their profession. Barber, as well known, is derived from *barba*, beard, signifying that he applied such an instrument for its removal from the face. Individuals of this occupation were in Rome the four hundred and fifty-fourth year from its foundation. Horace, Plautus, and Tibullus mention them in their works. The last two speak of them as not only curling the hair and shaving the beard, but also trimming the nails, of their customers. These operators, having united bleeding and pulling teeth to their other employment, were incorporated by Edward IV., in 1461, under the title of barber surgeons. Cutlers, who made razors and other articles, were incorporated by Henry V. in 1417. The former of these manufacturers have been employed among the men of New England, ever since its settlement by Europeans. In 1629, Robert Morley agreed to emigrate from Old England,

and serve in Massachusetts as a barber surgeon. Matthew Nazro, of the same profession, was in Boston in 1718. Others, with the single title of *barber*, are named among our early colonists. Their line of business has been continued to our day. Consequently, the implements of their calling have been its inseparable attendants. We close this subject with a line from the bard of Avon: —

"These words are *razors* to my wounded heart."

Having so far attended to articles of clothing and other items, we now come to what have been the occasion of no small attention and commotion in the world. These are the beard, wig, and hair.

Beards. — The nations of Europe, Asia, and Africa have had their customs, laws, changes, and contentions concerning the beard. Even to this day, the Tartars, Persians, and Turks would consider themselves much wronged to have it shorn from their faces. Hence, when foreigners, who are without such an appendage, visit their countries, they are accounted as of no great respectability. So it was with the Jews. The Scriptures teach us, that Hanun had the servants of David seized and half of their beards taken off. Thus treated, these servants were ashamed to go home, and they were ordered to tarry at Jericho for a season. The sculptured forms of men, among the ruins of Nineveh, show that they had full-grown beards, descending low on the breast, and divided into two or three rows of curls. They had the mustache carefully trimmed and curled at the ends.

It is well known that, among the Russians, the beard was long held in high estimation. An ancient law of their empire required that whoever plucked a single hair from it should be fined four times more than if he had cut off a finger. When the Czar Peter commanded his subjects to take off their beards, he was obliged to designate officers to execute this order, because the people refused to do it themselves. When he laid a tax on the wearing of beards, thousands consented to pay it, rather than appear without them.

The ancient sovereigns of France, as a most sacred pledge

of their sincerity and friendship, would lay three hairs of their beards on the seals of their letters and public contracts.

When William the Conqueror had gained possession of England, he commanded the inhabitants to cut off their beards. Sooner than submit to this injunction, many forsook their property, homes, and country. Camden preserved the following lines, written in the reign of Edward III., and more fanciful than true: —

> "Long *beards*, heartless,
> Painted hoods, witlesse,
> Gay coats, gracelesse,
> Make England thriftlesse."

From the fourteenth to the sixteenth century, long beards were fashionable in England. They were, in reality, what we have often imagined on the aged hermit. The Rev. John Moore, in the reign of Elizabeth, observed, that a reason why he wore the longest beard of any in his time was, "that no act of his life might be unworthy of the gravity of his appearance." History informs us that John Mayo, painter to Charles V., excelled Mr. Moore in this capillaceous respect, and that his beard, though he was a tall man, reached to the ground when he stood erect, so that he could put it under his feet. He took much satisfaction in it, and used to have it tied with a ribbon to one of his button holes. When the emperor felt in a mood more sportive than polite, he would order Mayo to loosen his beard, and let the breeze blow it in the faces of his courtiers. Among the original settlers of our country, a few wore the beard in full, and the rest had it on their upper lip and on the fore part of the chin. The wearing of a tuft of hair on the chin, in this manner, was like the ancient custom of the Egyptians. Hence it was, that Moses forbade the Israelites, so that they might not be assimilated to their idolatrous oppressors in any practice, to mar the corners of their beards. But however our forefathers conformed with many of the Jewish laws, and had them placed on their statute book, yet they did not

wholly follow the Jews in every particular respecting the beard. By degrees, this appendage of the face was lessened in New England, so that, in 1685, it was not commonly worn, though some were found adhering to it, as there always are to a departing custom. For thirty-two years past, while the beard has been generally shaven, the opposite of this practice has presented a striking contrast, among a large portion of the younger men, with mustaches formidable as those of the Spaniards. During the last third of this period, there has been a fashion for some to wear the beard on the upper lip, others here and on the chin, and a few to let it grow naturally without diminishing aught of its dimensions. The last of these particular modes, though shaggy and repulsive at first, has extended its power, become quite tolerable, and bids fair to have many more subjects. A man fully loyal to it, and lately returned from an enterprise to California, called to see his sister and his favorite niece. The mother says to her little girl, "It is strange that you do not kiss uncle as you used to do." She replied, "Because I see no place."

Wigs. — Travelers have related that the frescoes of Thebes represent royal personages with wigs like those of judicial dignitaries in England, curling down over the shoulders in front. The same memorials indicate that wigs, of divers shapes, were generally worn by ancient Egyptians, male and female. Among curiosities found in Beni Hassan and Thebes, and exhibited in London fourteen years ago, was a wig of brown hair, supposed to be, at least, three thousand years old.

In the first century, the wearing of false hair among the Romans was satirized by Juvenal and Martial. St. Jerome and Tertullian hurled their anathemas against such a custom, as anti-Christian. Clemens of Alexandria, to discourage all who complied with it, and came to receive his blessing, assured them if they did not reform, his benediction could do them no good, for it rested on their wigs, and did not reach their hearts.

Wigs were worn in France in 1629, as they had been long before in different parts of Europe, and Louis XIII. adopted

the fashion. This, so revived, gradually came into England. When Charles II. was restored and went to Whitehall, he forbade "members of the university" to wear periwigs, smoke tobacco, and read sermons. But he soon practised the two former of these prohibitions himself. It seems that this was about 1663, when Pepys noted in his diary, "I heard the duke say he was going to wear a peirwig, and they say the king also will." The same year, this writer says of himself, "I took my wife to my *periwig* maker, and there showed her the *periwig* made for me, and she likes it very well."

Wigs met with no small opposition in France. Thiers, professor of belles lettres in the metropolis, published, in 1690, an elaborate work against their being used by the clergy. He declared that a priest's head with a wig on it was a monster in the church. The Bishop of Toul took a similar stand, and declared that all who fell in with such a fashion "unchristianized" themselves. In the reign of Charles II, the black wig was fashionable both in Old and New England. The portrait of the Rev. John Wilson, of Boston, who died in 1667, appears with one, full and pendent over his shoulders. The wife of Goffe, called a regicide, writing from London, in 1672, to him at Hadley, said, "If you want a *periwig* to keep you warm, let me know it, and I will send you one." A like adjunct for the head was worn by Josiah Winslow, who was an assistant of Plymouth colony in 1657, and chief magistrate in 1673. Archbishop Tillotson, born in 1630, and died 1694, is said to be the first of the English clergy represented with a wig. One is seen on the portrait of Rev. Increase Mather, who graduated at Harvard College in 1656, and died in 1723.

From 1685, wigs of a white color began to show themselves on the pates of gay juniors as well as grave seniors. Thus what was originally intended to conceal baldness, and resemble, in hue, the locks of the aged, incongruously became the covering of boys and youth, as well as those of threescore and ten. A contributor to Fraser's Magazine states that, in the time of James II., "wigs became stupendous in their architecture. The beaux who stood beneath them

carried exquisite combs in their ample pockets, which they used, whether by the way or in the house, to adjust such coverings. Jeremy Dummer, who graduated in 1699, went subsequently, as agent for Massachusetts, to the court of St. James, and deceased in 1739, wore a large powdered wig. So it was with Governor Belcher, his classmate. Sarah, Duchess of Marlborough, relates that, in the reign of Anne, "boys were disguised in flowing curls, the higher the rank the greater the profusion. Hence they advanced to the dignity of the wearing flaxen perukes, called by a wag 'the silver fleece,' and of the scratch for their undress. The use of powder had become lamentably universal."

A distinguished crusader against this custom was Eliot, the Apostle to the Indians. He talked, prayed, and preached for its suppression. He imagined it to be an abundant source of calamities which had befallen our land. Perceiving his labors, in this respect, of no avail, he gave up the contest, saying that the fashion was incorrigible. Nor was he alone in this warfare. The legislative authorities of Massachusetts, in 1675, denounced the "practice of men's wearing their own or others' hair made into periwigs." But all was in vain. Some of the people were determined to have their wigs, let what would come. Some extracts of Judge Sewall's diary follow. "1685, Sept. 15. Three admitted to the church, two wore *periwigs*. 1696. Mr. Sims told me of the assaults he had made on *periwigs* — seemed to be in good sober sadness. 1697. Mr. Noyes, of Salem, wrote a treatise on *periwigs*."

The Rev. Solomon Stoddard wrote, in 1701, to Judge Sewall, relative to these articles, "I cannot condemn them universally. Yet there is abundance of sin in this country, in wearing wigs. Some cut off their hair, because it is red or gray; some, because it is straight; some, frizzled; and some, because it is their own. Some of the wigs are of an unreasonable length, and generally they are extravagant as to their bushiness. They are wasteful as to cost. The wearing of them is pride, to make a vain show. It is contrary to gravity — is light and effeminate. It makes the wearers of them look as if they were more disposed to court

a maid than to bear upon their hearts the weighty concernments of God's kingdom."

A few more minutes are presented from the diary of Judge Sewall. "1704, Jan. Walley appears in his wig, having cut off his own hair. 1708, Aug. 20. Mr. Cheever died. The welfare of the province was much upon his heart. *He abominated* periwigs." The Friends, in their monthly session, at Hampton, December 21, 1721, made the subsequent decision: "It was concluded by this meeting, that the wearing of extravagant, superfluous wigs is altogether contrary to truth." With several of these items, the History of Newbury gives an interesting case of discipline. In 1752, May 7, the members of the second church there meet to deal with Richard Bartlett for the following reasons: "First, our said brother refuses communion with the church for no other reason but because the pastor wears a wig, and because the church justifies him in it, setting up his own opinion in opposition to the church, contrary to that humility which becomes a Christian. Second, and farther, in an unchristian manner, he censures and condemns both pastor and church as anti-Christian on the aforesaid account, and he sticks not from time to time to assert with the greatest assurance, that all who wear wigs, unless they repent of that particular sin, before they die, will certainly be damned, which we judge to be a piece of uncharitable and sinful rashness."

As the natural human hair of the white color was not a thousandth part enough for the manufacture of wigs, there was not only a press for what the horse and goat had to spare, but the locks of young people were shorn, washed in lixivious water, and then spread on the grass to bleach like linen. Strange would be the sight to our eyes, which formerly excited commendation rather than surprise, and which presented the lad, as well as his seniors, wending his way sportively through the street with a wig, set off by a three-cornered hat, a coat, and smallclothes. Surely this was not far from the little boy's playing grandpapa.

As a specimen of the commonness of such a mode, the Boston News Letter, of 1712, advertises a runaway servant

aged fifteen years, wearing a light wig; and in 1714, a young sailor who had deserted, with a black wig.

Among valuable articles stolen from Paul Dudley's house, in Roxbury, 1721, was a "light *periwig* tied up." A public notice of 1731, showing that the eighth article of the decalogue laid no greater *taboo* on items of this kind than on others, according to the ethics of light-fingered gentry, describes four wigs, pilfered from a barber's shop in Boston, as follows: "A horsehair *bob wig*, and another with crown hair, each with a gray ribbon; an Indian hair *bob wig*, with a light ribbon, and a goat's hair natural *wig*, with a red and white ribbon."

A correspondent in the Weekly Rehearsal, of 1732, says, "The hat and *peruke*, which have been some time part of a lady's riding equipage, is such an odd kind of affectation, that I hardly know under what species to range it." With regard to the wearing of wigs by females, a respectable octogenarian says, that she wore a light curled wig down to 1800, on particular occasions.

The Boston Gazette, of 1753, advertises, "Tye, bag, and full-bottomed wigs, brigadiers, and spencers, cues, albemarles, scratches, cut and curled wigs; also black bags and ramilies for wigs." A curious bill of Jonathan Lambert contains charges against several noted men for handiwork on such appendages for their heads. A sample or two of them are presented. "The Hon. Thomas Hutchinson," of course prior to his leaving for England, in 1774, "to shaving and dressing your wig, one pound nine shillings, old tenor; ditto, Rev. Mr. Welsteed, one pound sixteen shillings; ditto, Mr. James Otis, one pound eighteen shillings." With regard to the latter, an aged gentleman relates, that he used to see him, after his noble intellect became deranged, walking through the streets of Boston, with a wig flowing down behind and some before, on the upper part of his scarlet robe.

The full bottom wig had begun to disappear before 1779, particularly among young men. They seem to have retained their hold longer in New England than more southwardly. While Congress sat in New York, under Washington, Mr.

Willard, president of Harvard College, visited there with one of these head coverings. As he walked about, this article attracted great attention, and drew so large a crowd after him, that serious fears were entertained lest he should be mobbed, and his wig fare not so well as even that of John Gilpin, in his involuntary race. Still the president escaped unharmed, and returned to his alma mater, where such a sight was not so rare, nor so rudely treated.

The biographer of William Penn represents him as setting the fashion to wear wigs, as well as buckles, among the higher class of Quakers in America. He states that Penn had four wigs with him at his residence in Pennsylvania, which cost him twenty pounds.

Aged gentlemen retained this fashion, but as they paid the debt of mortality, it, of course, diminished. Thirty-two years ago, the last of such patriarchs would be occasionally observed and gazed after by the youthful portion of community, whose chief acquaintance with the custom was derived from the quips of the satirist. Thus fell one of the modes, most incongruous for those with enough of their own natural hair, which ever ingratiated itself with the fashionable world. It is hard for us to invent a philosophic reason for the fashion of a certain gentleman in England, which ran so high, that he must needs have wigs depicted with new paint upon old heads of several rare productions of the first Vandyke. Indeed, much truth is contained in the remark, "There is no accounting for taste."

But while we join in the requiem of full bottom wigs, this, by no ways, signifies that all others have departed from among us. Those which are worn to supply the place of natural hair have long performed such an office for both males and females, and more so for the last twenty years than ever before. It may be, that if the ones put out of fashion's book could have a hearing, they would tartly address those now tolerated there, "You need put on none of your airs, as though you had no 'kith or kin' to us; you may be of less dimensions, but still you bear our name, though with no honor to your neglected relatives."

Hair. — Men of the Jewish nation wore their hair short. Absalom and the Nazarites were exceptions. The apostle Paul, having imbibed the views of his countrymen, wrote to the Corinthians, "Doth not even nature itself teach you, that if a man have long hair, it is a shame to him?" The Jews were distinguished from other nations by such a custom. The Gauls were very fond of long hair. When Julius Cæsar conquered them, he commanded it to be cut short, as a sign of their subjection to him.

Different lengths of hair in France formerly denoted rank, the king having the longest, and the slaves or villeins, as then called, had the shortest.

Pope Anicetus, who was martyred, as Collins says, 178 A. D., perceiving that the clergy were violating the apostolic instruction, by letting their locks become lengthened, required them to cease from such an indulgence. A canon of 1096 declared that all who were seen with long hair should not enter the church while living, nor be prayed for when dead.

Under the reign of Edward the Confessor, men wore their hair long. One of his bishops severely censured this practice, and, when any bowed down their heads to receive his blessing, he would clip off a lock with his sharp knife, and denounce judgments against them, if they delayed to go and do likewise with all the rest. When Henry I. went over to France, Serron, Bishop of Seez, addressed him on the subject of wearing long and false hair, and asserted that all who did so were sons of Belial. At this the king looked grave. The prelate still pressed his point, and urged his hearer to set a good example for his people. The sovereign wished for further consideration. The bishop replied, "No time is like the present;" took a pair of scissors from his sleeve, and began to shear off the obnoxious curls. Other ecclesiastics exercised their skill, in a similar manner, upon the nobles and military present.

In the time of Queen Elizabeth, it was customary to have the hair cut close on the top of the head, and let it grow long on the sides. When our colonies were planted, the most fashionable gentlemen in England wore one lock on the left

side longer than the rest, which went by the name of *love-lock.* Mr. Francis Higginson, of Salem, in speaking of the Indians here, in 1629, remarked, "Their hair is generally black, and cut before, like our gentlewomen, and one lock longer than the rest, much like to our gentlemen, which fashion, I think, came from hence to England." Mr. Prynne, the year before, wrote a quarto, published in London, against such a custom, which was entitled "The unloveliness of Love-locks."

The wearing of long hair, by males, in the early periods of Massachusetts, excited much attention and many fears on the part of its most noted colonists. In the Cobler, previously quoted, we have the ensuing passages: "If those who are termed Rattleheads and Impuritans would take up a resolution to begin a moderation of hair, to the just reproach of those that are called Puritans and Roundheads, I would honor their manliness, as much as others' godliness, so long as I knew what man or honor meant. If neither of them can find a barber's shop, let them turn into Psalm lxviii. 21, Jeremiah vii. 29, 1 Cor. xi. 14. He is ill kept that is kept by his own sin. A short promise is a safer guard than a *long lock.* I am sure men use not to wear such manes." Archbishop Tillotson remarked, in one of his sermons, "I can remember since the wearing of hair below the ears was looked upon as a sin of the first magnitude, and when ministers generally, whatever their text was, did either find or make occasion to reprove the great sin of long hair; and if they saw any one in the congregation guilty in that kind, they would point them out particularly, and let fly at them with great zeal." In 1649, the magistrates of Massachusetts passed a declaration, from which we make the following extract: "Forasmuch as the wearing of long haire, after the manner of ruffians and barbarous Indians, hath begun to invade New England," we, "therefore, have thought it necessarie for the clearing of our owne innocencie in this behalfe, to declare and manifest our dislike and detestation against the wearing of such long haire, as against a thing uncivil and unmanly; and if, after the publication of this declaration, any shall be

found still to continue to weare long haire to the deforming of themselves, and the grieving and offending of sober and modest men, they shall thereby justly incurr the note of impudency, and ought to be accounted of as men who are corrupters of good manners." When this subject came down to the deputies, they declined giving it their sanction. Their non-concurrence shows that they regarded the fashion in view with more tolerance than "the honored magistrates." These gentlemen requested the clergy to coöperate with them "as often as they shall see cause, to manifest their zeale against it in their publike administration, and take care that the members of their churches be not defiled therewith." It seems, however, that the popular passion for such a practice was stronger than magisterial advice.

We may further perceive how some of our fathers in the ministry felt on this subject. Charles Chauncy, president of Harvard College, preached a sermon, in 1655. Among his remarks, he spoke with severity against the wearing of long hair by students and ministers, as a heathenish practice and a prominent sin of the times. Ezekiel Rogers, of Rowley, who died in 1661, disinherited a nephew because he did not think and act as he did in this matter. The language of his will is, "I doe protest against all evill fashions and guises of this age, both in apparel and that general disguisement of longe ruffian like haire." Roger Williams, in his George Fox digged out of his Burrowes, in 1672, made the subsequent remarks concerning "a long-haired Quaker:" "I produced an instance of one Thurston, an apostle of theirs, who came to Providence with extraordinary long hair, hanging over his shoulders. It was so long, that an aged soul, (captivated for present amongst them,) the wife of C. S., demanded of him why he wore it so long, since nature itself did teach it to be a shame for a man to wear long hair, as the Holy Scriptures affirmed. He replied, 'When that God that bid me wear it bids me cut it off, then will I cut it off.' This man's hair was so offensive and odious, that meeting me, and saying, 'Fear the Lord God,' I could not but answer him in these words, viz.: 'What God dost thou mean? a

ruffian's God?' alluding to that of Paul to Titus, 'They profess to know God, but in their works they deny him.'"

In 1675, the legislature of Massachusetts, while speaking of evils, as subjecting the people to judgments, say, "Long hair, like women's, is worn by men." John Leverett, who was governor at the time, appears, in his portrait, with short, full locks, and thus shows that he consistently united example with precept. Still, the admonition of civil authorities, in this respect, was not generally heeded. The Rev. Solomon Stoddard, of Northampton, wrote to Judge Sewall, about 1722, that however long hair was worn by pious men, yet he thought it "utterly unlawful."

Some men who did not adopt the practice of wearing wigs had their long hair tied up "into a *club*," or queue, with black ribbon. Persons of note would wear it, so dressed, in silk bags, ornamented with needlework. Such was the popularity of long hair, that individuals who had it short would have a false queue fastened to it by a string. To raise a laugh against some of this class, individuals of more sportiveness than civility, of greater inclination for their own selfish amusement than of proper sympathy for others' mortification, would adroitly pull off the attached part, and thus show that it was "borrowed." Men of laborious callings would frequently have eel skins tied around their hair, under the impression that they caused it to grow rapidly. The writer formerly saw the custom and heard the opinion here mentioned, however singular in view of present experience. The *penchant* for hair so elongated continued among the male part of community till a half century since.

Mrs. Elizabeth Cragie, of Cambridge, related that, in the beginning of this period, an English gentleman dined at her table with other guests; that his appearance was very ludicrous in the view of the company, because he had parted with his long locks, and shewed nothing but what was then termed a *brush* head. But such capillaceous cropping came gradually into vogue, and has long ceased to be a subject of surprise or satire. Thus the "*Brutus heads*" or "*Roundheads*" of the parliamentary opponents of Charles I. made and have

sustained their appearance. As well known, while this custom has been adopted almost altogether by males, it has not been without imitation, to some degree, among females. We cannot say that this short dealing with the heads of the gentler sex, unless necessary, as it sometimes is, ever meets our hearty welcome. It may be that our taste is modified by the scriptural doctrine that it is the opposite practice, which is their "glory." Thus, after various attempts by high authorities to reduce the longitude of the hair, it has been brought to their standard by the voluntary change of the fashionable world.

With regard to ladies, there has never been any dispute, since the occupation of New England by the Anglo-Saxon race, but that they had a right to appear with locks as long as they pleased. In this respect, they have the strong support of the sacred volume, as already stated.

In reference to having the hair either combed over or off the foreheads of men, most of their likenesses, for two centuries, which have met our eyes, are drawn according to the last of these two modes. As to women, in this particular, all their portraits, for the same period, which we have observed, have the hair parted on the forehead. About 1650, the practice of having the hair cover this part of the head prevailed to some extent, with both sexes. The ladies had ringlets where the hair was so separated, and some of them had it curled much like a wig, while others had it braided and rounded in a knot on the crown. In 1675, when the General Court of the Bay rebuked men for appearing with long hair, they stated, among the prevalent evils of the colony, that occasioned "by women's wearing borders of hair, and their cutting, curling, and laying out their hair, which practice doth prevail and increase, especially among the younger sort." This, like kindred cautions, had not its full intended effect even on the daughters of Puritans. These seemed to have it, as the exponent of their thoughts, if we obey our rulers in other respects, we must be excused in point of fashions. About 1710, the hair of both sexes was combed from the forehead, and worn so till over seventy years since.

During this period, it was turned up by ladies to the top of the head, and fastened there, among the poorer class, with a quill, but among others with a silver or gold bodkin. After wards, such a custom subsided, so that the hair was again allowed to cover a considerable part of the forehead. This lasted till forty years past, and then its opposite began to prevail. The writer recollects that, when such a change first showed itself, it was accounted by many as the mark of vain boldness in the individuals, especially females, who yielded to its sway. Particularly has the mode of having the hair cleared away from the forehead prevailed since lectures on phrenology began, about 1832, and introduced a desire to show whatever bumps of genius existed. For the last two years, a large portion of young girls, instead of parting their forelocks to the right and left temples, comb them up directly over their head.

Before and after 1735, females of the *ton* appeared with spangles in their curls. A century since, they had rolls, considerably stuffed and covered with silk, placed on their heads, and they turned their front hair over them, so as to fall down behind.

The Boston Gazette, of 1771, relates an event amusing to the mind which does not think of the wounded delicacy of the sufferer. A genteel lady was met in the street by a terrified dog, fastened to a chair, and running at the top of his speed. She was thus thrown down in the sudden contact, and some bruised. In her haste to rise and escape from the inquisitive gaze of a gathering crowd, she left part of her head attire on the sidewalk. Some boys began to kick it about, when its contents were fully developed. These were, a piece of knit work, stuffed with black wool and hair, curiously worked into its outer side. Up this sort of head tower the lady's own hair was frizzed and curled. The last she was glad to clear from the wreck, which became sport to boyish feet, instead of imaginary ornament to the head.

Whatever may have been the form and material which topped such heights, they continued their elevation near twenty years longer. Since they came down to their natural

position, the wonder has been that they could ever have received any toleration. But experience has long demonstrated that "use is second nature," and absurdities in fashion soon become consistencies, and are loathfully relinquished.

About the year 1761, women wore cushions of horsehair, over which they combed their own locks, as they had over the rolls, so that, at times, it would be a foot above the crown. Such a fashion is exhibited in one of Queen Elizabeth's likenesses. We are credibly informed, that this high-minded costume received a great check among our ladies by the dark day of 1780. Many who had cushions laid them aside, and others, who had retained them, had them lowered by several degrees. Still the reform was not so extensive, but that the very next year, the Abbé Robin, on a visit in Boston, made the ensuing remark as to the ladies' dress at church: "The hair of the head is raised and supported upon cushions to an extravagant height, somewhat resembling the manner in which the French ladies wore their hair some years ago." The same author just quoted, in giving his observations on Rhode Island and Connecticut, thus expressed himself: "The headdresses of all the women, except Quakers, are high, spreading, and decked profusely with gauzes." The reign of the cushion continued about a fourth of a century. It was succeeded by craping and curling, which have lasted, more or less, ever since. For a like period of years to 1840, but with slow decrease the several last years, as we may well remember, false curls greatly abounded, so that heads beautiful as that of the Venus de Medicis had their temples and foreheads loaded with clusters or bunches, the taste of which even a Spurzheim would be puzzled to explain favorably. Since, such curls have been much less worn.

Another practice was adopted thirteen years ago by misses whose age descended from sixteen, which attracted much attention at its first appearance. It was to have their hair behind braided *à la Chinois*, sometimes in one parcel, pendent in the middle of the back; often in two, so as to have one coursing its way down each shoulder; and occasionally in three, to take as many and such positions as are last desig-

nated. This fashion reminded us of the phrase, "A pacha from one to three tails," though these have more similarity in sound to those than in real signification. It has considerably lessened for two or three years.

The powdering of natural and false hair was known in England before population landed on our shores. It was used in Europe in 1590. Like other whims of the fashionable coteries, it has had its elevations and depressions. Robert Lisley, of Boston, when married, in 1677, to Elizabeth Thomas, at Barbadoes, appeared with it upon his head. It abounded in the reign of Queen Anne. Washington, at his levees, while President of the United States, had his hair in full dress, powdered, and gathered behind in a silk bag. It was usual for some New England gentlemen to wear the shoulders and backs of their coats powdered, as well as their heads. It appears that, in 1781, when the Abbe Robin was in Boston, powder was not much used by the female part of community. His observation was, "Instead of powdering, they often wash the head, which answers the purpose well enough, as their hair is commonly of an agreeable color; but the more fashionable among them begin now to adopt the present European method of setting off the head to the best advantage." For no small period after this, it was common for both sexes, and for children as well as adults, to appear with powdered heads. Such a custom lasted till about a half century ago. Then, to show us that this was not mere fancy, we now and then beheld "a piece of the old world" gravely threading his way in the streets of our cities, and giving us ocular proof that it was a reality. We are told that Lampridius ridiculed the Emperor Commodus for having his false hair powdered with scrapings of gold. We are not sure but that the same historian, if living in New England, would, though not having so much of an occasion, endeavor to raise a laugh against the past custom of filling the locks with less costly, though equally unnecessary and more perfumed dust.

Combs. — We are informed that these have been discovered in Egypt, and that they are supposed to be four thousand years old. Our natural thought is, that some of the first

efforts of human invention would be expended in finding out such things, not difficult, and still requisite for the proper adjustment of the head.

Combs were known to the settlers of our soil. The first sort of them, which we meet with, are horn and ivory. Such have been continued to our time.

Among the various combs worn in the head by females, which have been sometimes small, and at others very large, and heavy enough almost to make the head ache, were those of tortoise shell one hundred years ago. These, at that period, ornamented with paste, were not of the gigantic class. Dress combs were of their largest dimensions twenty-five or thirty years since. At present, they are of a moderate size. They have been also fashionable as made of silver and gold, to some extent, for fifty years, and of buffalo horn for twelve years. Milton has the passage, —

> "By fair Ligea's golden *comb*,
> Wherewith she sits on diamond rocks,
> Sleeking her soft, alluring locks."

The following is mostly from the records of the General Court of Massachusetts: —

September 3, 1634.

The Court taking into consideracon the great, superfluous and unnecessary expences, occasioned by reason of some new and immodest fashions, as also the ordinary weareing of silver, golde, and silke laces, girdles, hat bands, etc., hath therefore ordered that noe person, neither man or woman, shall hereafter make or buy any apparell, either woollen, silk, or lynnen, with any lace on it, silver, gold, silk, or thread, vnder the penalty of forfeiture of such clothes, etc. Also that no person, either man or woman, shall make or buy any slashed clothes, other than one slash each sleeue and another in the backe. Also all cutt works, imbroidered or needle worke capps, bands and rayles, are forbidden hereafter to be

made and worne vnder the aforesaid penalty; also all golden or silver girdles, hattbands, belts, ruffs, beaver hatts, are prohibited to be bought and worne hereafter, vnder the aforesaid penalty, etc.; moreover it is agreed, if any man shall judge the wearing of any the forenamed particulars, new fashions, or long haire, or any thing of the like nature, to be vncomely or prejudiciall to the comon good, and the person offending reforme not, then the same upon notice given him, that then the next assistant being informed thereof, shall have power to binde the party soe offending, to answer it at the nexte court, if the case so requires, provided and it is the meaning of the court, that men and women shall haue liberty to weare out such apparell as they are now provided of, (except the imoderate great sleeves, slash apparrell, imoderate greate rayles, long wings, etc.) This order to take place a fortnight after the publishing thereof."

September 4, 1639.

Whereas there is much complaint of the excessive wearing of lace and other superfluities tending to little vse or benefit, but to the nourishing of pride and exhausting of mens estates, and also of evil example to others; Tis therefore ordered by this Court and decreed, that henceforward no person whatsoever shall presume to buy or sell within this jurisdiction any manner of lace to be worne or vsed within our limits: And that no taylor or any other person whatsoever shall hereafter set any lace or points upon any garments, either linnen, woolen, or any other wearing clothes whatsoever, and that no person hereafter shall be imployed in making of any manner of lace, but such as they shall sell to such persons as shall and will transport the same out of this jurisdiction, who in such case shall have the liberty to buy the same: And that hereafter no garment shall be made with short sleeves, whereby the nakedness of their armes may be discovered in the wearing thereof, and such as have garments already made with short sleeves shall not hereafter wear the same, vnless they cover their armes to the wrist with linnen or otherwise: And that hereafter no person whatsoever shall

make any garment for women, or any of their sex, with sleeves more than half an elle wide in the widest place thereof, and so proportionable for large or smaller persons.

And for present reformation of imoderate great sleeves, and some other superfluities, which may easily be redressed without much preiudice, or the spoil of garments, as imoderate great breeches, knots of ryban, broad shoulder bands and rayles, silk ruses, double ruffes and cuffes, &c.

Sept. 18, 1646.

The commissioners of the United Colonies recommend to their respective legislatures, that they take measures "against excess and disorder in apparel."

May 6, 1649.

A declaration of the General Court against mens wearing long haire.

6, 3 mo., 1649.

Forasmuch as the wearing of longe haire after the manner of ruffians and barbarious Indians hath begun to invade New England, contrarie to the rules of God's word, which saith it is a shame for a man to weare longe haire, as also to the commendable custome generallie of all the godlie of all our nation till within these few years:

This court therefore hath thought it necessarie, for the clearing of our owne innocencie in this behalf, to declare and manifest our *dislike* and detestation against the wearing of such long haire, as against a thing uncivill and unmanly; and if, after the publication of this declaration, any shall be found still to continue to wear long haire to the deforming of themselves and the greiving and offending of sober and modest men, they shall thereby iustly incurr the note of impudency, and ought to be accounted of as men (while they so continue) who are corrupters of good manners; and to the intent this evill fashion, thus crept in among us, may spread no further, but be rather suppressed and extirpated, this court doth intreate all the elders in this iurisdiction, as often as they shall see cause, to manifest their zeal against

it in their publike admenistration, and take care that the members of their churches be not defiled therewith, that no such shall prove obstinate and will not reforme themselves, may have God and man to beare witness against them.

The magistrates desire the concurrence of our brethren the deputies hereto.

Jo. ENDECOTT, Gour.

The deputies cannot consent to the passing of this bill.

EDWARD RAWSON, Cleric.

October 14, 1651.

Although several declarations and orders have been made by this court against excess in apparrill, both of men and women, which have not yet taken that effect which was to be desired, but, on the contrary, we cannot but to our grief take notice, that intolerable excess and bravery hath crept in upon vs, and especially amongst people of mean condition, to the dishonor of God, the scandall of our profession, the consumption of estates, and altogether vnsuitable to our povertie, and although we acknowledge it to be a matter of much difficultie in regard to the blindness of mens mindes and the stubournes of their wills, to set down exact rules to confine all sorts of persons, yet we cannot but account it our duty to recommend vnto all sorts of persons a sober and moderate vse of those blessings which, beyond our expectation, the Lord hath been pleased to afford vnto vs in his mildness, and also to declare our vtter detestation and dislike that men or women of mean conditions, educations, and callings, should take vppon them the garb of gentlemen by wearing of gold and silver lace, or buttons, or poynts at their knees, to walk in greate bootes; or women of the same rank to weare silk or tiffany hoodes or scarfs, which though allowable to persons of greater estates or more liberal education, yet we cannot but judge it intolerable in persons of such like conditions. Its therefore ordered by this court and the authorities thereof, that no person within this iurisdiction, or any of their relations depending vpon them, whose visible estates, reall and personall, shall not exceed the true and

indifferent value of two hundred pounds shall weare any gold or silver lace, or gold and silver buttons, or any bone lace above two shillings per yard, or silk hoods or scarfs, vppon the penalty of ten shillings for every such offence, and every such delinquent to be presented to the grand jury; and for as much as distincte and particular rules in this case, suteable to the estate or quality of each person, cannot easily be given, it is further ordered by the authority aforesaid, that the selectmen of every town, or the major part of them, are hereby enabled and required, from time to time, to have regard and take notice of apparel in any of the inhabitants of theire several townes respectively, and whosoever they shall judge to exceede theire rank and abilities in the costlyness or fashion of their apparrill in any respect, especially in the wearing of ribbands and greate bootes, (leather being a commoditie scarce in this countrey,) the said selectmen shall have power to assesse such persons so offending, in any of the particulars above mentioned, in the country rate, according to that proportion that such men vse to pay, to whom such apparrill is suitable and allowed; provided that this law shall not extend to the restraint of any magistrate, or other publicke officer of this jurisdiction, or any settled military officer or soldier in the time of military service, or any other whose education and employments have been above the ordinary degree, or whose estates have been considerable though now decayed. The deputies have passed this order, and desire the consent of our honored magistrates hereunto.

WILLIAM TORREY, Cleric.

20, 8, 1651.

The magistrates consent to this, provided that every one that wears apparrill as above said, ribons, lace, points, etc., shall be rated at the estate of £200, and that magistrates wives and children, and other officers, may be left to their discretion in wearing apparel.

Voted by the magistrates with reference to the consent of our brethren, the deputies.

Jo. ENDECOTT, Gour.

The deputies consent to this last returne of our honored magistrates, and desire this order may be of force at the end of two months after this session of court, with reference to the consent of our honored magistrates hereto.

WILLIAM TORREY, Cleric.

Consented hereto by ye magistrates.

JO. ENDECOTT, Gour.

May 7, 1662.

As an addition to the laws about apparell, whereas excess in apparell amongst vs, vnbecoming a wilderness condition and the profession of the gospel, whereby the rising generation are in danger to be corrupted and effeminated, which practices are witnessed against by the lawes of God and sundry civil Christian nations, it is therefore ordered and enacted by this court, and the authority thereof, that all persons within the jurisdiction, whether children or servents, that are under government in families, that shall wear any apparel exceeding the quality and condition of their persons or estates, or that is apparently contrary to the ends of apparell, and either of these to be so judged by the grand jury and county court of that shire where such complaint or presentments is made, all such persons being convicted shall for the first offence be admonished, for the second pay a fine of twenty shillings, for the third offence forty shillings, and so following, as the offences are multiplied to pay forty shillings unto the treasurer of that county. Also every taylor who shall make or fashion any garment for such children or servants under government, as aforesaid, contrary to the minde and order of their parents or governours, every such taylor shall for the first offence be admonished, and for the second offence to forfeit double the value of such apparell or garment as he shall fashion or make contrary to the mind and order of parents or governours, half to the owners (?) and half to the country; and all grand jurymen are hereby enjoyned to present all those whom they judge breakers of this order.

The magistrates have passed this order with reference to the consent of their brethren, the deputys, hereto.

EDWARD RAWSON, Secty.

Consented to by the deputyes.

WILLIAM TORREY, Cleric.

May 15, 1672.

Philip, the king of the Pokanokets, writes from Mount Hope to Captain Hopestill Foster, of Dorchester, as follows: "My request is, that you would send five yards of white or light-colored serge, to make me a coat, and a good Holland shirt ready made, and a pair of good Indian breeches, all which I have present need of; therefore, I pray, sir, fail not to send them by my Indian, and with them the several prices of them, and silk and buttons, and seven yards of galloon for trimming."

Nov. 3, 1675.

Orders of the General Court.

Whereas there is a manifest pride openly appearing amongst us, in that long hair, like women's hair, is worn by some men, either their own or another's hair, made into periwigs, and by some women wearing borders of hair, and their cutting, curling, and immodest laying out their hair, which practice doth prevail and increase, especially amongst the younger sort, this court doth declare against this ill custom as offensive to them, and divers sober Christians amongst us, and, therefore, do hereby exhort and advise all persons to use moderation in this respect, and further do impower all grand juries to present to the county court such persons, whether male or female, whom they shall judge to exceed in the premises; and the county courts are hereby authorized to proceed against such delinquents either by admonition, fine, or correction, according to their good discretion.

Notwithstanding the wholesome laws already made by this court for restraining excess in apparel, yet through corruption in many, and neglect of due execution of those laws,

the evil of pride in apparel, both for costliness in the poorer sort, and vain, new, strange fashions both in poor and rich, with naked breasts and arms; or, as it were, pinioned with the addition of superstitious ribbons both on hair and apparel. For redress whereof, it is ordered by this court, that the county courts, from time to time, do give strict charge to present all such persons as they shall judge to exceed in that kind, and, if the grand juries shall neglect their duty herein, the county courts shall impose a fine upon them at their discretion. And it is further ordered, that the county court, single magistrates, commissioners' court, in Boston, have hereby power to summon all such persons, so offending, before them, and for the first offence to admonish them, and for each offence of that kind afterwards to impose a fine of ten shillings upon them, or, if unable to pay, to inflict such punishment as shall be by them thought most suitable to the nature of the offence; and the same judges, above named, are hereby impowered to judge of and execute the laws, already extant, against such excess.

Edward Randolph, in his relation to the king's privy council, in 1676, says, that our New England vessels, in their voyages to Europe, brought home "silks, laces, linen of all sorts, cloth, serges, baize, kersies, stockings, and many other commodities." Hubbard's election sermon, of 1676, has the following passage: "Pride in habit, attire, and that in those of the meaner sort, where it most reigns and is most offensive.... Let all this be done decently and in order. The prudent husbandman uses more to be delighted in the busy, active, yet sable bee, than in the gaudy butterfly, which, it may be, ranges all over the field to get only fine colors wherewith to paint her wings, from those flowers whence the other diligent creatures fetch both wax and honey, wherewith they both build their houses, and furnish them with provision, to feed themselves, and refresh their owners, while the other are but the object of children's sport. Let all due testimony be borne against this kind of pride, so abounding."

Jan. 18, 1742.

An act is passed requiring "that no scarves, gloves, (except six pair to the bearers, and one pair to each minister of the church or congregation where any deceased person belongs,) wine, rum, or rings shall be allowed and given at any funeral, upon penalty of fifty pounds."

Oct. 24, 1774.

Among the items agreed on by members of Congress, for themselves and constituents, as an association against imports from Great Britain, was the following: "On the death of any relation or friend, none of us, or any of our families, will go into any further mourning dress than a black crape or ribbon on the arm or hat for gentlemen, a black ribbon or necklace for ladies, and we will discountenance the giving of gloves and scarves at funerals."

March 11, 1797.

The Massachusetts legislature pass the subsequent resolves. "Whereas the good people of the United States, during the revolution, did, among other patriotic establishments, in order to promote economy, and to introduce and perpetuate a national badge for mourning dress, suitable to the dignity of their independence, agree that men should wear a piece of black silk or crape upon the left arm, and women wear a black ribbon upon the head, and that no other token for mourning should be worn; and whereas it appears, that this wise establishment is not sufficiently attended to at the present time; —

Resolved by the Senate and House of Representatives in General Court assembled, That it be, and hereby is, recommended to all the good people of this commonwealth, to adopt and perpetuate the national mourning dress before mentioned, that the property of the citizens may not be wasted in purchasing useless manufactures, and the national character degraded by copying injurious examples, that, with other republican principles and manners established during the revolution, this may descend to posterity, and contribute to the ornament and support of independence.

Resolved, That the selectmen of every town and district in this commonwealth cause the foregoing resolve to be read in their annual May meeting for the choice of representatives."

REMARKS.

Before we finally part with this subject, it may not be amiss for us, — who have not only fancy to be pleased with proper attire, but also spirits soon to be clothed upon with retributive immortality, and obligated to be the wiser and better for every exercise of attention to any topic, — to continue our patience with a few concluding remarks.

First. In no respect is the adage of Solomon, "There is no new thing under the sun," more true than in respect to fashions. It is not unfrequently the fact, that positions in politics, science, philosophy, and religion will be advanced with all the apparent freshness and attraction of originality. Such positions would pass along as possessed of this character, and be hailed or rejected by multitudes, according to their respective opinions and feelings, were they not sounded and measured by the line of historical investigation. When so examined, and their relations are compared with those of former centuries, they are discovered to be nothing more, substantially, than a new edition of old speculations. So it is in reference to fashions. These exhibit themselves in our presence. We look at them as if exhibiting the graces of novelty. They have never before come within our familiar vision, so as to lose the charm of being presented for the first time to the gaze of human curiosity. Some of them existed so long ago, that they were beyond the recollection of our indulgent grandmothers, and therefore had no part in the absorbing stories of olden times, which we eagerly listened to from their lips. Others, which have not been known in our day, and have been mentioned to us among the narratives of our childhood, made but partial and indistinct im-

pressions on our memory. Hence it is, that fashions not of our own age, when revived among us, have the appearance as though no eye had ever seen, no ear ever heard, no hand ever touched them before. But the semblance is broken, the delusion passes away, so soon as the talisman of investigation holds up the mirror of truth. Thus aided, we find, in a comparison of the present with the past, that many a custom in the *beau monde* has had its periodical appearances and occultations. We learn, that while the pen of experience has inscribed mutability on fashions, as well as on all human inventions, such is this changeableness, that when one period of time has been satiated with them, and neglect consigns them to the grave of temporary forgetfulness, they are resuscitated, and become objects of attention, attachment, dislike, and rejection, of other periods in broken succession. Thus it is that customs of dress are

> "Ebbing and flowing like the fickle flood,
> That knows no sure, no fixed abiding-place."

But unsteady as they are, there is much seriousness in the reflection, that they have wielded their sway over myriads and myriads, whose bodies no more need the plastic hand of art for their adornment, and whose spirits have long been conversant with eternal realities, according to their belief and conduct in the years of their probation.

Second. Some fashions are not based on the principles of correct taste. There is that implanted in us by our Maker which renders us inwardly pleased with what is useful and comely, and the reverse with what is injurious and distorted. This is the natural taste, whereby persons who have cultivated it, have uniformly consented to admire the *chefs d'œuvres*, or principal productions, of master painters, sculptors, and architects; the verdant and blooming fields of spring; the sea, gently ruffled with the welcome breeze of summer, and whitened with the canvas of wafted fleets; the blue heavens, illumined by the sun, and the starry worlds of boundless space. Were we as independent in applying such discernment to our modes of dress, how different would be our prac-

tice, in some instances, from what it really is. In this respect, we should not adopt any attire, or modification of the hair, because they came recommended to us, as either of French or English invention, as worn either by a Beau Nash or a Parisian belle; but because it was suited to our condition, form, comfort, and comeliness. Still, it is matter of fact, that fashions which are said to have originated in an attempt to hide natural deformities have had their reigns in Europe and America, and received more implicit compliance from multitudes of intelligent, virtuous, and respected individuals, than ever the most absolute monarch did from his numerous subjects. We know, too, that modes of dress have been on such opposite extremes, that if one accorded with good taste, the other could not possibly. Further, we can recollect how loathfully we have bowed our necks to the yoke of some costumes, giving up the bias of our own judgment for conformity with their mandates, which label inconvenience as comfort, peril as safety, the want of symmetry as proportion, and ugliness as beauty. Hence we perceive that whenever we blindly follow the routine of the fashionable world, regardless whether it turns to the right or left from the true standard, we do not take counsel from the dictates of refined taste.

"This, when delicately fine,
Is the pure sunshine of a soul divine,
The full perfection of each mental power;
'Tis sense, 'tis nature, and 'tis something more;
It gives the lyre with happier sounds to flow,
With purer blushes bids fair beauty glow,
From Raphael's pencil calls a nobler line,
And warms, Correggio, every touch of thine."

Third. Extravagance in dress is chargeable to one sex as well as the other. We look back on the intricate paths which fashion has long trodden. At one period, we perceive that men were extremely *outre* in their choice of shape, and profuse in the materials of dress, and in the same or another age women were alike inclined. If, in reference to such scores, we attempt to strike a balance in favor of one

sex, and against the other, the plain leger of history forbids. The debt and credit of both parties are about equal. Hence, if either one or the other are prompted to say, "Mend your modes," let them think on the deserved reply, "First mend your own." Their mutual charity should throw its mantle over their past deviations from the correct standard. Their obligation to themselves and others should lead them to speak and act for all needed reform. Like the two ancient heroes, who agreed to bury their personal differences, and unite their energies against the foe of their country, so should both sexes leave their sarcasms of retaliation, and engage in a common onset against the prominent faults of dress. Let them join their precepts and exertions in so commendable an enterprise, and they will not prove like "the cord of Ocnus," or labor lost, but will be followed, at least, with some measure of satisfactory success.

Last. A call for reformation. This call is heard from various sources. It comes from the superabundant expense which the wealthy incur, so that their clothing shall denote their great possessions, and far excel what persons of lower condition can appear with. It is heard from the inconvenient and sometimes ruinous ambition which impels multitudes of little or no property to attire themselves far beyond their honest means, so that they may make a show not inferior to that of the rich. It reaches our ears from frequent violations of good taste, which instructs us to unite the useful with the agreeable, and to have our garbs in accordance with decency, health, and comfort, as well as with proper comeliness. It comes from the necessities of the poor; from the thousand beneficent institutions, which might be bountifully supplied, with a dutiful exercise of self-denial in the many useless items and unnecessary expenditures of dress. From these calls we ought not to turn away, as if they had no application to us or our age. They are as loud, and as strongly binding on our consciences and actions, as the undisputed demands of temperance in food and drink. They must have our attention, excite our sympathies, brace up our purposes, and receive our hearty action, or else we

shall be justly charged with destitution of true freedom in a most important concern. We are told, that when Lord Howe declined to treat with a committee of the American Congress, as such, and said that he would confer with them as private gentlemen, the elder Adams, with his characteristic promptitude and courage, replied, "You may view me in what light you please, except in that of a British subject." In some like manner should be our language to the absolute sway of custom. We should say to it, "Consider us in any character you wish, save that of blind devotees at your altar." Such a position is entirely consistent with a decorous and pleasant variety in dress. Look at the lilies of the field, which far surpass the glory of Solomon; on the earth and heavens, as garnished by the hand that made them; you are not weary with beholding these works, though they have met your eyes all the years of your life. But the same discretion which enables you to receive high satisfaction from them, would help you to enjoy a similar experience with regard to a fit independence of feeling and action in the concerns of personal attire. Let us be faithful in this, as well as all the duties devolving upon us, in our short and uncertain pilgrimage below; then, when summoned to breathe our last, we shall be "refined from passion and the dregs of sense," and welcomed to a blessed immortality,

"Bathing forever in the font of bliss,
Forever basking in the Deity."

Bidet. — This article should have been placed on page 12. It is of earthenware, from common to an excellent quality. Its particular use is for washing the feet. Its form is of an irregular oval, to accommodate the foot of an adult. It is set in a frame about eighteen inches high. It is much more used at the south of our country than at the north. One of white china, with mahogany frame and cover, imported from France, costs eight dollars. Of furniture, sold at the house of Madam Fitzpatrick, in Roxbury, in 1793, were two bidets, one plain and the other flowered.

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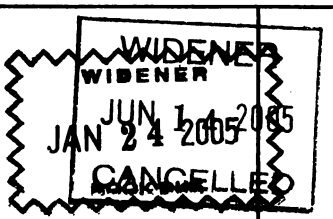

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